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Editor : Ganesh Lalwani

Plates :

I speak thus. All Saints (*Arhats*) and Lords (*Bhāgavats*) in the past, in the present and in the future, they all say thus, speak thus, announce thus and declare thus : One may not kill, nor ill-use, nor insult, nor torment, nor persecute any kind of living being, any kind of creature, any kind of thing having a soul, any kind of beings. That is the pure, eternal, enduring commandment of religion, which has been proclaimed by the sages who comprehend the world.

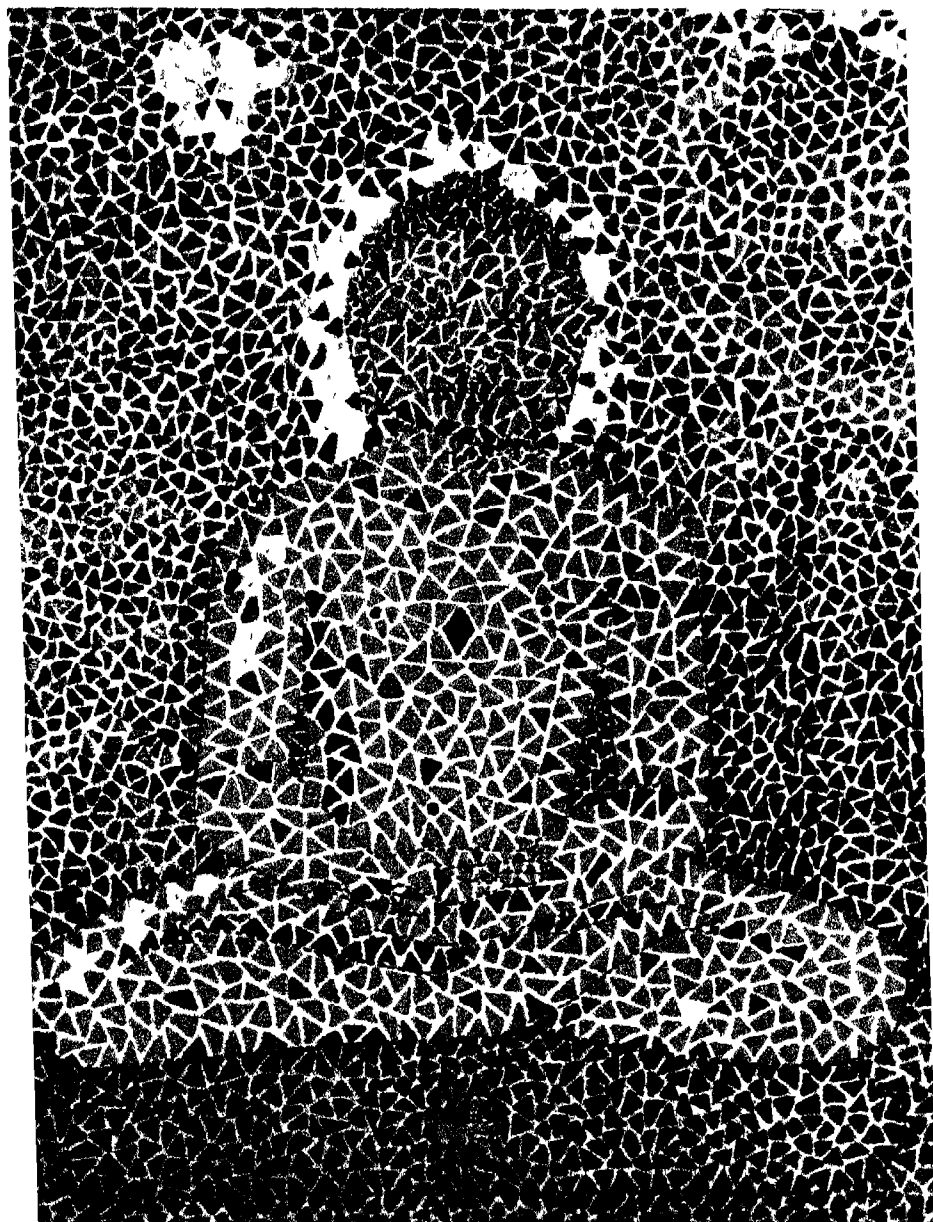
You yourself are the (being) which you intend to kill ; you yourself are the (being) which you indent to ill-use ; you yourself are the (being) which you intend to insult ; you yourself are the (being) which you intend to torment ; you yourself are the (being) which you intend to persecute. Therefore, the righteous one, who has awakened to this knowledge, and lives according to it, will neither kill nor cause to kill.

—*Āyārāṅga Sutta*

OURSELVES

It will make a fairly big volume to give a history of all that the Jainas have contributed to the treasure of Indian literature. When Albrecht Weber wrote his famous lectures on the *History of Indian Literature* (1876) he only referred in a note to the Jaina *caritras* and their importance for the history of India, with a passing reference to the *Satrunjaya Māhātmya.* He mentioned in a note the atomistic theory of the Jaina philosophers as found in the *Bhagavatī Sūtra.* Besides these notes, he devoted a whole page to the sacred books of the Jainas and in a long note he pointed out the importance of the Jaina contribution to Sanskrit literature, especially in grammar and lexicography. R. W. Frazer in his *Literary History of India* (1898) has well pointed out the great influence the Jainas have exercised on the Dravidian literature of the South. "It was through the fostering care of the Jainas that the South first seems to have been inspired with new ideals, and its literature enriched with new forms of expression."

Thanks to the efforts of the Orientalists and Indologists, a sizable portion of this literature has been now made accessible, though much yet remains to be done to unearth it. Dr. Winternitz in his famous *History of Indian Literature* (1912) had only given a prefatory description of the few *caritras*, *kathās* and other forms of literature, in addition to the usually known canonical works and treatises bearing on them. Besides these, there are hundreds, nay thousands, of other literary works of which Dr. Winternitz has made no mention and obviously had no knowledge, which are still lying hidden in the Jaina Sastra Bhandaras.

This special issue presents selected pieces from Jaina Canonical literature, as extant so far, to give within a narrow compass as panoramic a view as possible. The selection is made at random and does not by any means claim exhaustiveness. The present issue is based on the Svetambara sources alone ; if possible, it is intended to give a similar presentation based on the Digambara sources at some future date.

LORD MAHAVIRA
—*Ganesh Lalwani*

The Ascetic Life of Mahavira

Ohānasūyam, Āyārāṅga Sūtta

[The *Āyārāṅga* (*Ācārāṅga*) is the first Jaina *Aṅga*. It contains important rules for the Jaina monks and nuns. The text is a mixture of prose and verse and consists of exhortations and warnings. The rules of conduct as laid down in it contain also the rules of decorum and etiquette, but no penal laws. These are classified in the *Sūtra* under such general heads as begging, walking, modes of speech, entry into other's possessions, postures, place of study, etc. The *Ohāṇasūyam* (1. 8), reproduced below, depicts in a very graphic manner the ascetic life of the 'Great Hero' Mahavira. *Ācārāṅga Sūtra* has been edited for the P.T.S., London (1882), and translated into English by Jacobi in *SBE*, vol xxii. It has also been edited by Schubring, Leipzig, 1910, and translated into German by him in *Wrote Mahaviras.*]

As I have heard it, I shall tell how the Venerable Ascetic exerting himself and meditating, after having entered the order in that winter, wandered about. ...

For a year and a month he did not leave off his robe. Since that time the Venerable One, giving up his robe, was a naked, world-relinquishing, houseless (Sage). ...

Giving up the company of all householders whomsoever, he meditated. Asked, he gave no answer ; he went, and did not transgress the right path. . .

Disregarding slights difficult to bear, the Sage wandered about. ...

For more than a couple of years he led a religious life without using cold water ; he realised singleness, guarded his body, had got intuition, and was calm.

Throughly knowing the earth-bodies and water-bodies and fire-bodies and wind bodies, the lichens, seeds, and sprouts, he comprehended that they are, if narrowly inspected, imbued with life, and avoided to injure them ; he, the Great Hero. .

He did not use what had expressly been prepared for him ; he well saw (that bondage comes) through action. Whatever is sinful, the Venerable One left that undone : he consumed clean food. ...

He sometimes lodged in workshops, assembling places, wells or shops ; sometimes in manufactories or under a shed of straw

He sometimes lodged in travellers' halls, garden houses, or towns ; sometimes on burying ground, in relinquished houses, or at the foot of a tree.

In these places was the wise Sramana for thirteen long years ; he meditated day and night, exerting himself, undisturbed, strenuously.

The Venerable One, exerting himself, did not seek sleep for the sake of pleasure ; he waked up himself, and slept only a little, free from desires.

Waking up again, the Venerable One lay down, exerting himself , going outside for once in a night, he walked about for an hour.

In his resting places he sustained fearful and manifold calamities ; crawling or flying animals attack him

Bad people, the guard of the village, or lance-bearers attack him ; or there were domestic temptations, single women or men......

Always well controlled, he bore the different sorts of feelings ; overcoming carelessness and pleasure, the Brahmana wandered about, speaking but little.

In the resting places there once, in a night, the single wanderers asked him (who he was, and why he was there) ; as he did not answer, they treated him badly ; but he persevered in his meditations, free from resentment.

(Sometimes to avoid greater troubles when asked), 'Who is there within ? ' he answered, 'It is I, a mendicant.' ...

When a cold wind blows, in which some feel pain, some houseless monks in the cold rain seek a place sheltered from the wind.

But the Venerable One desired nothing of the kind ; strong in control, he suffered, despising all shelter.

Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats ; manifold pains.

He travelled in the pathless country of the Ladhas, in Vajjabhumi and Subbhabhumi ; he used there miserable beds and miserable seats.

In Ladha (happened) to him many dangers. Many natives attacked him. Even in the faithful part of the rough country the dogs bit him, ran at him.

Few people kept off the attacking, biting dogs. Striking the monk, they cried *khukkhu*, and made the dogs bite him.

Such were the inhabitants. Many other mendicants, eating rough food in Vajjabhumi, and carrying about a strong pole or a stalk (to keep off the dogs), lived there.

Even thus armed they were bitten by the dogs, torn by the dogs. It is difficult to travel in Ladha.

Ceasing to use the stick (i.e., cruelty) against living beings, abandoning the care of the body, the houseless (Mahavira), the Venerable One, endured the thorns of the villages i.e., the abusive language of the peasants), (being) perfectly enlightened

As an elephant at the head of the battle, so was Mahavira there victorious. Sometimes he did not reach a village there in Ladha.

When he who is free from desires approached the village, the inhabitants met him on the outside, and attacked him, saying, 'Get away from here'.

He was struck with a stick, the fist, a lance, hit with a fruit, a clod, a potsherd. Beating him again and again, many cried.

When he once (sat) without moving his body, they cut his flesh, tore his hair under pains or covered him with dust.

Throwing him up, they let him fall, or disturbed him in his religious postures ; abondoning, the care of his body, the Venerable One humbled himself and bore pain, free from desire.

As a hero at the head of the battle is surrounded on all sides, so was there Mahavira. Bearing all hardships, the Venerable One, undisturbed, proceeded (on the road to *nirvāṇa*).

Translated by HERMANN JACOBI

The Conversation of Gosala and Ardraka

Ardraka, Sūyagaḍāṅga

[The *Sūyagaḍāṅga* (*Sūtrakṛtāṅga*) is the second *Aṅga* and is probably much older than the *Uttarādhyayana Sūtra* which resembles it with regards to its objects and some of the topics treated. The object of the *Sūtrakṛtāṅga* is to guard young monks against the heretical opinions and to guide them to obtain the highest good. It has three commentaries : (i) Silanka's *Tikā*, (ii) the *Dipikā* composed in 1517 A.D. and (iii) a Gujarati gloss known as *Bālāvabodha*. This text has been translated into English by Jacobi in *SBE* vol. xlv and some selected sections have been translated into German by Schubring in *Wrote Mahaviras*. Below is given a piece where Ardraka refutes Gosala the leader of the Ajivakas]

Gosala

"Listen Ardraka, to what (Mahavira) has done. At first he wandered about as a single monk ; but now he has surrounded himself by many monks, and teaches every one of the the Law at length.

"The inconstant man has decided upon this mode of life : to stand up in a crowd of men, surrounded by monks, and to teach his doctrines for the benefit of many people. Therefore his former and his present life are not of a piece.

"Either to live as a single mendicant (was right conduct) or his present life ; therefore both do not agree with each other."

Ardraka

"His past, present, and future lives agree with each other ; for he is really always single and alone (though he be now surrounded by many followers).

"For, if a Sramana or Brahmana who causes peace and security, comprehends the nature of movable and immovable living beings and explains it in a crowd numbering thousands, he realises singleness, remaining in the same mental condition as before.

"It is no sin to teach the Law, if (he who teaches it) is patient and resigned, subdues his senses, avoids bad speech, and uses virtuous speech.

"He who (teaches) the great vows (of monks) and the five small vows (of the laity), the five *āsravas* and the stoppage of the *āsravas*, and control and who avoids *karman* in this blessed life of Sramanas him I call a Sramana."

Gosala

"(As your Law makes it no sin for Mahavira to surround himself by a crowd of disciples), so according to our Law an ascetic, who lives alone and single, commits no sin if he uses cold water, eats seeds, accepts things prepared for him and has intercourse with women."

Ardraka

"Know this : those who use cold water, eat seeds, accept things especially prepared for them, and have intercourse with women, are (no better than) householders, but they are no Sramanas.

"If those who eat seeds, use (cold) water, and have intercourse with women, are admitted to be Sramanas, then householders too are Sramanas ; for they do the same things.

"Monks who eat seeds and use cold water, who beg alms as a means of living, will, though they leave their relations, be born again and again, and will not put an end to mundane existence."

Gosala

"In making this statement you blame all philosophers alike."

Ardraka

"Every philosopher praises his own doctrines and makes them known.

"Sramanas and Brahmanas blame one another when they teach (their doctrines). (The truth, they say) is all on their side ; there is none on that of the opponents. But we blame only the (wrong) doctrines and not at all (those who entertain them.)

"We do not detract from anybody because of his personal qualities ; but we make known the path pointed out in our creed. I have been taught the supreme, right path by worthy, good men.

"If a well-controlled man, afraid of injuring any movable or immovable living beings, above, below, or on earth, condemns (evil deeds), he does not at all blame (anybody) in this world."

Gosala

"Out of fear your Sramana will not stay in houses for travellers or in public garden houses ; for in such places he would meet with many clever people, with lower or nobler men, with talkative or silent ones.

"He will not stay there because he fears lest some monks, wise, well instructed, learned men, who are well versed in the sacred texts and their meaning, should put questions to him."

Ardraka

"Doing nothing without a purpose, nor without consideration, neither on the behest of the king nor from fear of anybody, he answers questions or not (according to the circumstances) ; but he (answers) worthy people with a definite purpose (in his mind).

"He, the wise man, impartially teaches (the Law) whether he goes (to his pupils) or not ; because unworthy men have fallen from the true faith, he does not go to places (frequented by them)."

Gosala

"As a merchant desirous of gain (shows) his wares and attracts a crowd to do business, in a similar way (acts) the Sramana Gnatriputra. This is what I think and calculate about it."

Ardraka

"(Mahavira) acquires no new (*karman*), he annihilates the old, avoiding wrong opinions ; and thus the Saviour said to others : Herein is contained the vow (leading to) Brahman (i.e., *mokṣa*) ; this is the gain which a Sramana is desirous of. Thus I say.

"A merchant kills living beings and desires property ; not leaving his kinsmen, he attracts a crowd in order to do business.

"Desiring riches and addicted to sensuality, merchants wander about to earn their living. But we (say) they are passionately fond of pleasures, unworthy, and desiring the enjoyment of love.

"They do not abstain from slaughter and the acquirement of property, they are in bondage and full of wickedness ; and their gain of which you spoke, will be the endless Circle of Births and pains manifold.

"They do not always make profit, nor does it last for ever ; they meet with both results (success and failure) in their quest of gain. The profit (of the teacher), however, has a beginning, but no end ; the Saviour and Sage shares his profit (with others).

"Him, who kills no (living beings), who has compassion on all creatures, who is well grounded in the Law, and causes the truth of the Law to be known, him you would equal to those wicked men ! This is the outcome of your folly."

Translated by HERMANN JACOBI

The Story of the Mariner Makandiyas

Navamam Ajjhayaṇam, Nāyādhammakahāo

[The *Nāyādhammakahāo* (*Jñātādharmakathā*) which is also called *Nāyasūya* is the sixth *Aṅga*. It comes under the narrative literature of the Jainas. Ardha-Magadhi *Naya* is the same as Sanskrit *Jñāta*. The title may be explained as 'Stories for the *Dhamma* of Naya (Jnatr), i.e., Mahavira, who is also called Jnatrputra, Naya or Nataputta. Besides legends and fables we find in it romantic stories and adventures, tales of robbers, mariners, etc. Steinthal (*Specimen der Nayadhammakaha*, Diss Leipzig, 1881), W. Huttemann (*Die Jnata Erzahlungen im sechsten Anga des kanons der Jinisten, Strassburg*, 1907), and E. Leumann (*Wiener Zeitschrift fur die Kunde des Morgenlandes*, 3, 1889) have carefully studied this *Sūtra*. The interesting Story of the Mariner Makandiyas is being presented here.]

In those days, in those times, there was a city named Campa. ... There lived a merchant named Makandi. ... He had a wife named Bhadra. (They) had two sons, named Jinapalita and Jinaraksita. ... (One day they went) to their parents (and) said : "We have crossed the Salt Sea eleven times in a ship, and every time we have returned home successful in all our missions, having earned money and without suffering any losses at all. It would be better for us, therefore, to cross the Salt Sea for the twelfth time if you so permit." (They replied) : "Here is (enough property and wealth), ... children, to be shared (between you two). You may therefore, enjoy in plenty all the human pleasures as well as a multi-

tude of prosperity and honour ; why should you bother yourself ... for the twelfth voyage (which) again is supposed to be beset with difficulties." (But they) repeated their request for the second and the third time. When the (merchant) could not persuade them ... they at last permitted them, though much against their will. Then those Makandiyas took (the four-fold merchandise, viz.,) that which could be counted, balanced, measured and scrutinised (and started).

Now when those Makandiyas had gone many hundreds of *yojanas* on the Salt Sea there appeared many hundreds of evil omens like a sudden thundering, the roaring of clouds, etc., and there also blew an adverse gale. Then that ship, being shaken, stirred and tossed, was overpowered with the (lashes of) fierce waves ; and bounched up and down like a (rubber) ball tapped by the hand on the floor. . (At last) all her masts and bows were pounded, her keel and the deck were destroyed, her rudder was bent and boards were smashed and ripped asunder. She was (then) open on all sides ... (when) she stranded on the peak of a mountain concealed in water. With her flag-staff shattered, with hundreds of poles broken to pieces, she was wrecked with crushing noise, there and then. And then as the ship was being drowned, all men on board with all their vast merchandise, were also drowned in the sea.

Then those two sons of (the merchant) Makandi, who were very wise, dextrous, skilled, clever, sagacious, and endowed with skill in (various) crafts, and who were skilled and trained for all the most difficult tasks of manning a ship ; who had many successes to their credit, who had their wits about them, and were of skilled hands found a big wooden plank. There was a large island named Ratnadvipa on this part of the sea. ... It was graced with many trees and groves, beautiful, charming, agreeable, handsome and pleasing to the sight. In the midst of that (island), there was a very big palace. There in that palace lived a deity named Ratnadvipadevata, who was wicked, ferocious, dredful, vile, and adventurous. To the four quarters of that beautiful palace there were four groves of trees, black and of a black sheen. Then those sons of Makandi, being carried away by that wooden plank drifted towards the Ratnadvipa island. (After getting) a footing, (they) rested for a while, left that wooden plank, and went to the island ; there they searched for fruit, and ate them. Then they searched for the cocoa-nut fruit, broke them open, and anointed each other's bodies with that cocoa-nut oil, and plunging into the lake had a bath. ... Then that Ratnadvipadevata saw those sons of Makandi by means of her *avadhi*

knowledge and taking a sword and a shield in her hands, she flew up in the sky ... and traversing (the air) by the excellent gait of the gods, she went to them and getting furious addressed them thus with harsh, severe, and scathing words : "O you sons of Makandi, if you (agree to) enjoy the various sensual pleasures with me, then alone you will remain alive. If you, however, do not (agree) then I shall cut off, with this sowrd of mine ... your heads and throw them in a corner." ... Then those sons of Makandi hearing these words of that Ratnadvipadevata were frightened ... and spoke to her thus: "Whatever the Beloved of the gods is pleased to order us, we shall carry it out, and obey." Then that Ratnadvipadevata took hold of those sons of Makandi and went to her palace; There she removed all the gross atomic particles from their bodies infused the finer particles and then went on enjoying all sorts of pleasures with them; and every morning she used to offer them nectar (like) fruits.

Then that Ratnadvipadevata was ordered by Susthita, the Lord of the Salt Sea, at the instance of a message from Sakra to move about twenty-one times the saltry main and to remove, twentyone times, whatever grass or leaves, or sticks, or rubbish, or filth, or impurity, or anything stinking or unclean there might be, and to throw these away in a corner. Then that Ratnadvipadevata said to the sons of Makandi as follows : "O Beloved of the gods, I have been ordered by Susthita, the Lord of the Salt Sea to visit the saltry main twentyone times. ... So while I am, O Beloved of the gods, busy there on the Salt Sea, you just stay on here in this very palace happily and comfortably. If you feel, in the meanwhile, dejected, lonely or scared, then you betake yourselves to the eastern grove. There, the (following) two seasons are always prevalent, viz., the Pravrta and the Varsa. The Pravrta season resembles a mighty elephant, with white tusks in the form of the (white) Kundala and the Silindhra flowers, with its plump trunk in the form of the flowers of the excellent Nikura, and with the sweet-smelling ichor in the form of the fragrant oozings from the Kutaja, Arjuna, and the Nipa trees. And the Varsa season resembles a mountain, with diverse jewels in the form of the red Indragopa insects, with the murmur of the rivulets in the form of the noise produced by the frogs, and with the mountain peaks in the form of the tree-tops crowded with peacocks. There, O Beloved of the gods, you enjoy yourselves happily and comfortably in lakes and tanks, as well as in the bowers of Ali and Mali creepers and in the flower-arbours. If you, however, feel depressed, dejected and forlorn even there, then you might go to the northern grove of trees. There the following two seasons are always prevalent, viz., the Sarad and the Hemanta. The Sarad season resembles a bull. It

has a hump in the form of the Sana and Saptaparna trees, the blue-black horns in the form of the blue lotuses, and it has the grunting of an ox in the form of the sound produced by the Sarasa and the Cakravaka birds. And the moonlike season Hemanta is bright with the moonlight in the form of the white Kunda flowers with the full-orb of the moon in the form of the fully blossmed grove of the Lodhra trees, and with the flood of the rays of the moon in the form of the continuous sprays of the drops of water and snow. There, O Beloved of the gods, you enjoy to your heart's content. In case you feel bored and lonely even there, then you repair to the western grove. There the following two seasons are always prevalent, viz., Vasanta and Grsma. And there, the season of Vasanta, resembling a monarch is at your service, with a charming garland in the form of the Mango blossoms, with his diadem in the form of the Kimsuka, Karnikara and Asoka trees. And there is the season Grsma, resembling an ocean, always ready to greet you, with its waters in the form of the (flowers of) Patala and Sirisa, with its tide in the form of the white Mallika and Vasantika flowers ; with the movements of the crocodiles in the form of the cool and fragrant breezes. There too you might enjoy. If you, however, feel depressed dejected, and forlorn even there, then you reitre into the palace and stay there waiting for me. Do not, (on any account), go to the southern forest grove. There is (in that grove) a sepent, whose venom is fierce, terrible, fatal and deadly; it has a huge and a very big body, and it appears as if it is emitting fire ; it is as black as soot, a buffalo, or the crucible, its eyes are full of fury and poison, its sheen resembles a heap of collyrium ; it has red eyes, and its forked double tongue is always fickle and moving ; it looks as if it were the braid of hair of the surface of the earth ; it is very adept in making quick movements of its fangs (or hoods) which are powerful large, crooked, shaggy, and hard ; it produces a hissing sound as that of the iron being heated in a smithy ; its fierce and deadly fury cannot be warded off, its mouth is always gaping like that of a dog ; very nimble and swift and having poison (even) in the eyes and always hissing. Do not go there lest your bodies will be destroyed." She repeated this (warning) twice and thrice to those sons of Makandi, and transforming herself by 'magical mutation', she started to go on her rounds, twentyone times on the Salt Sea.

Then those sons of Makandi, not finding anything of interest and mental comfort or peace in that palace went to the eastern forest grove, and there sported in the lakes and tanks as well as in the bowers of Ali and Mali creepers and in the flower arbours. Then those sons of Makandi not deriving any pleasure ... went to the northern forest-grove. There too they sported. ... Not getting any peace of mind even there they

thought that as she had prohibited them to go to the southern grove (there must be some reason.) It would be better (for them if they went) to the southern forest grove. (And accordingly, they) started towards the southern grove. From there proceeded a smell like that of the carcass of a snake. Then those sons of Makandi, being overpowered by that foul smell, covered their faces with their upper garments and went into the southern grove. There they saw a huge gallows surrounded by heaps of bones, and having a dreadul appearance ; there they also saw a man on the gallows who was bewailing piteously, miserably, and in a hoarse voice. Being frightened and scared away, they approached that man on the gallows and said to him as follows : "O Beloved of the gods, whose is this gallows ? Who are you ? From where did you come here ? And who reduced you to this plight ?" Then that man on the gallows spoke : "This is, O Beloved of the gods, the gallows of the Ratnadvipadevata. I hail, O beloved of the gods, from the Jambudvipa island, from Bharatavarsa, from the city of Kakandi. I was a dealer in horses, and I launched my ship on the Salt Sea, loaded with plenty of merchandise. Then with my ship wrecked and all my merchandise drowned, I happened to catch hold of a piece of plank. And then being carried away I drifted towards this Ratnadvipa island. Then that Ratnadvipadevata saw me, took me with her, and then went on enjoying all sorts of pleasures with me. Then that Ratnadvipadevata once lost her temper with me for a very trifling offence on my part and reduced me to this miserable plight. So you never can have any idea, O Beloved of the gods, to what miserable state your bodies also will be reduced to." Then those sons of Makandi on listening to this from that man on the gallows were terribly frightened, and terrified, and spoke to that man thus : "O Beloved of the gods, how shall we rescue ourselves from the clutches of that Ratnadvipadevata ?" Then that man on the gallows said to the sons of Makandi thus: "Here, O Beloved of the gods, in the eastern grove, in a temple dedicated to him, resides a Yaksa, named Sailaka, who has the form of a horse. Now that Sailaka Yaksa (comes here) ... on the fourteenth, the eighth, the new moon and on the full moon nights and says loudly 'Whom shall I save? Whom shall I protect?' Go you, therefore, O Beloved of the gods, to the eastern grove and there worship that Sailaka Yaksa with plenty of flowers and bending down wait upon him. When he would come at his appointed and fixed hour, and would repeat 'Whom shall I save ? Whom shall I protect ?' you say unto him : 'Save us, protect us.' The Sailaka Yaksa (alone) can rescue you ..."

Then those sons of Makandi, on hearing this from the man on the gallows went quickly, speedily, hotly, briskly, and in great hurry, to

the eastern grove, and from there to the lake. There they plunged into it, had their bath, and then having taken all sorts of lotuses, etc., they went to the temple of Sailaka Yaksa. Going there, they bowed down to him the moment he was in sight, worshipped him with plenty of flowers and going down on their knees they waited upon him, served him, and bowed down to him. Then the Yaksa having come there at the fixed and appointed hour said thus : "Whom shall I save ? Whom shall I protect ?" Then the sons of Makandi got up ... (and) said : "Save us, protect us." Then that Sailaka Yaksa said to those sons of Makandi : "Thus, verily, O Beloved of the gods, while you would be crossing the Salt Sea with me, that Ratnadvipadevata who is sinful, ferocious, dreadful, vile, and daring, would put in all sorts of obstacles (in your way) by employing words—harsh and sweet, agreeable and disagreeable, amorous and piteous. If you, therefore, O Beloved of the gods, respect, acknowledge (or entertain) or pay any regard to the words of that Ratnadvipadevata, then I shall throw you away from my back. In case you do not pay any heed, attention, or respect to the words of her I shall rescue you safely." Then those sons of Makandi said to the Sailaka Yaksa: "Whatever you say, O Beloved of the gods, we shall carry it out to the letter." Then that Sailaka Yaksa went to the north-east direction, underwent a transformation by means of a magical mutation (became) a horse and said to those sons of Makandi : "O you sons of Makandi, O Beloved of the gods, ride on my back." Then those sons of Makandi delighted, bowed to the Yaksa Sailaka and mounted on his back. Then that Sailaka ... flew up into the sky ... and started to cross the Salt Sea ...

Then that Ratnadvipadevata had her twentyone rounds on the Salt Sea. She returned to her palace and not finding those sons of Makandi there she went to the eastern grove and searched for them but not getting any trace of them. Then she went to the northern and western grove ... and not finding them there (too) she employed her *avadhi* knowledge and saw that those sons of Makandi were crossing the Salt Sea with the Yaksa Sailaka. Being enraged and furious she took hold of a sword and a shield ... flew up ... and overtook the sons of Makandi and said : "O ye sons of Makandi, you crave for something which is never longed after. What do you mean, going through the Salt Sea with the Yaksa Sailaka, forsaking me? But even now, if you pay heed to me, then alone there is some hope of your lives. In case you do not pay attention to me then I shall cut off and throw away your heads by this sword ..." Then those sons of Makandi, on hearing these words of that Ratnadvipadevata were not at all frightened, or excited or perturbed, they paid no attention, regard, or heed to the words

of her. Now when that Ratnadvipadevata could not move or excite or make those sons of Makandi change their minds by various threats etc., she began to harass them with sweet and coaxing words and with amorous and piteous expressions : "O you sons of Makandi, you have enjoyed in my company and on various occasions we laughed together, played games, and enjoyed sports and plays, ramblings, etc. then setting all that to nought how is it that you are leaving me and going away with the Yaksa Sailaka over the Salt Sea ?" Then that Ratnadvipadevata gauged the mind of Jinaraksita by means of *avadhi* knowledge, and said : "I was never loved by Jinapalita. And I also never loved him. I was always an object of love for Jinaraksita and I too always loved him. If, therefore, Jinapalita leaves me weeping ... and heeds me not, why do you also, O Jinaraksita, pay no heed to me ?" And then filling all the quarters and the subquarters by the sound of her various ornaments, girdle, anklets, bells and small bells, made of gold, and studed with various gems, that wicked one said : "O you Jinaraksita, Master, Lover, Darling, charmer of my mind, Dear, Lord, O hard-hearted one, O you who do not know right occasion for doing things, .. O you protector of my heart, it does not behove you to abandon me, who am alone, without anybody to support me, without any kinsmen and who am always ready to serve at your feet wretch that I am. O you who are repository of merits, I am not able to live even for a moment without you. Pray come back. If you are angry with me please forgive this one fault of mine. (Otherwise) I shall throw and kill myself, in your presence, in this ocean... I have a great longing to have a look at your face ..." And repeating these piteous words again and again, that wicked one, with a sinister motive, pursued them. Then that Jinaraksita with his mind shaken by the sound of those very trinkets, which was very aggreable and charming and with his love for her doubled by all those sweet, straight-forward and loving entreaties, remembering (in his mind) the youthful vigour and beauty of that Ratnadvipadevata and the charm and grace of her beautiful bosom, hips, face, hands, legs, feet and eyes and remembering also her passionate and heavenly embraces her graceful and amorous glances, her laughter, sidelong glances, the deep sighs, the shampooing of her body etc. and with his intellect infatuated by passion, he looked back. And then the Yaksa Sailaka, who had lost faith in Jinaraksita, tossed him away from his back... Then that ruthless and wicked Ratnadvipadevata addressed that kind-hearted Jinaraksita who was falling down from the horseback as "O slave, now you are dead." And even before he reached the waters of the ocean she caught him with her hands, and tossed him up in the sky as he was shouting loudly and cut him into small pieces as he was falling down with her sword point ... Then that Ratnadvipa-

devata approached Jinapalita (but) when she could not, with many aggreable as well as harsh, sweet, amorous, and piteous (entreaties) and obstacles, make him swerve, nor could make him excited and change his mind, was tired, fatigued and exhausted and getting fed up (with him), she went away in the direction she had come. Then that Sailaka Yaksa went through the Salt Sea with Jinapalita and went to the city of Campa, there he made Jinapalita get down in an excellent garden and said: "O Beloved of the gods, here is the city of Campa" and with that he bade farewell to Jinapalita. ...

moral

Those who desire pleasure fall into the dreadful ocean of worldly existence, while those who are averse to them cross the wilderness of worldly existence.

Translated by N V. VAIDYA

Indian Ship in Sculpture at Borobudur, Java

Indian Ship in Sculpture at Vimala Vasahi, Mt. Abu

Kundakoliya, the Defender of the Faith

Chaṭṭham Ajjhayaṇam, Uvāsagadasāo

[The *Uvāsagadasāo* (*Uvāsagadasāu* or *Upāsakadaśā*) is the seventh *Aṅga*. It contains ten chapters dealing with the legends about the ten *upāsakas* or pious householders. The whole work seems to have been compiled for devotional purposes. It furnishes us with materials which give a vivid picture of the social life of those days. The text has been edited with Sanskrit commentary by Abhayadeva Suri and translated into English with notes by Hoernle in the *Bibliothica Indica Series*. Leumann (*Wiener Zeitschrift fur die kunde des Morganlandes, 3, 1998*) and Barth (*Revue del'histoire des Religions*, Paris, 19, 1889) have carefully studied the text. Here we present the story of Kundakoliya who was praised by Mahavira for defending the faith.]

At that time and at that period there was the town of Kampillapura. ... Near it there was the garden Sahasramravana. ... Its king was Jitasatru. ... In it lived the householder Kundakoliya. ... His wife was called Puspa. ... He possessed a treasure of six *kror* measures of gold deposited in a safe place, a capital of six *kror* measures of gold put out on interest, a well-stocked estate of the value of six *kror* measures of gold, and six herds, each herd consisting of ten thousand head of cattle. ... At a certain time the Samana, the blessed Mahavira, arrived on a visit to the city. Kundakoliya went out to hear him ... and took upon himself the law of a householder.

Then that Kundakoliya, the servant of the Samana, at some time or other, at the time of the midday hour, went to where the sacred maso-

nry platform was in the little grove of Asoka tree ; and having gone there he placed on the masonry platform a seal inscribed with his name and his upper garment ; and thenceforth he lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahavira.

Then one day, in the presence of that Kundakoliya, the servant of the Samana, there appeared a certain Deva.

Then that Deva snatched away from the masonry platform the seal inscribed with the name and his upper garment, and having done so and mounting up with them into mid-air under the sound of little bells, he thus spoke to Kundakoliya, the servant of the Samana: "O, Kundakoliya, thou servant of the Samana, good is the doctrine of Gosala, Mankhaliputra, which says that there is no such thing as exertion of labour or power or vigour or manly strength, but all things are unalterably fixed. On the other hand bad is the doctrine of the Law of the Samana, the blessed Mahavira, which says that there is such a thing as exertion or labour or power or vigour or manly strength, and that all things are not unalterably fixed."

Then that Kundakoliya, the servant of the Samana, spoke thus to that Deva : "If, Deva, the doctrine of the Law of Gosala Mankhaliputra is good, because it says, that there is no such thing as exertion or labour or power or vigour or manly strength, but all things are unalterably fixed ; and if on the other hand, the doctrine of the Samana, the blessed Mahavira, is bad, because it says that there is such a thing as exertion of labour or power or vigour or manly strength, and that all things are not unalterably fixed; then, Deva, how didst thou acquire, how dist thou achieve this thy celestial bliss, thy celestial glory, thy celestial power of a Deva? Was it by dint of exertion or labour or power or vigour or manly strength or on the other hand, was it without exertion, without labour, without power, without vigour without manly strength?"

Then that Kundakoliya, the servant of the Samana, spoke thus to that Deva : "If, Deva, thou hast attained, acquired and achieved this thy celestial bliss, thy celestial glory, thy celestial power of a Deva without any exertion, or labour or power or vigour or manly strength, then those living beings in whom there is no exertion, labour, power, vigour or manly strength, why are they not also Devas ? Hence, O Deva, I say that thou hast attained, acquired and achieved this thy celestial bliss, thy celestial glory, thy celestial power of a Deva by dint of exertion, labour, power, vigour and manly strength. Therefore, what

thou sayest, that the doctrine of the Law of Gosala Mankhaliputra is good because it says that there is no such thing as exertion, labour, power, vigour and manly strength, but all things are unalterably fixed, but that the doctrine of the Law of Samana, the blessed Mahavira, is bad, because it says that there is such a thing as exertion, labour, power, vigour and manly strength and that are not unalterably fixed,—that saying of thine is false."

Then that Deva, being thus spoken to by Kundakoliya, the servant of the Samana, and becoming doubtful and feeling guilty of sin, was unable to say anything more in reply to Kundakoliya, the servant of the Samana. So he placed the seal inscribed with his name, and his upper garment on the masonry platform ; and having done so, he went away to the place whence he had come.

At that time and at that period the Lord arrived in Kampillapura. ...

Then that Kundakoliya, the servant of the Samana, having been informed of this news, was happy, ... and went out to hear Mahavira and ... stood waiting on the Samana.

Then the Samana, the blessed Mahavira, addressing Kundakoliya the servant of the Samana, spoke to him thus : "Surely, Kundakoliya, yesterday, at that time of the midday hour, in the little grove of Asoka trees, there appeared before thee a certain Deva. Then that Deva spoke unto you : 'O Kundakoliya, good is the doctrine of Law of Gosala, Mankhaliputra, which says that there is no such thing as exertion or labour or vigour or manly strength, but all things are unalterably fixed ...' Then you Kundakoliya answered him thus : 'How, then O Deva didst thou acquire, how didst thou achieve this thy celestial, bliss, thy celestial glory, thy celestial power of a Deva ? Was it without exertion, without labour, without vigour without manly strength ?' Surely, Kundakoliya, this account is correct ?"

Kundakoliya replied : "Yes, it is."

Mahavira continued : "O Kundakoliya, thou servant of the Samanas, happy art thou, O Beloved of the gods, satisfied, successful and fortunate, thou has well-attained the true object of living in the condition of human existence ; for that thou hast attained, acquired and achieved such a perfect hold on the doctrine of the Nigganthas. ..."

Then turning to his venerable companions, the Samana, the Blessed Mahavira addressed the male and female Niggantha ascetics who were with him, and spoke to them thus: "Surely, venerable companions, if those servants of the Samana who are householders, living in the midst of householders refute the theories of heterodox people by means of theses, arguments, questions, proofs and explanations, then much more, venerable companions, must the Niggantha ascetics who are students of the sacred collection of the twelve *Aṅgas* be able to refute the theories of heterodox people by means of theses, arguments, questions, proofs and explanations. ...

Translated by A.F R. HOERNLE

How Prince Goyama became a Monk

Paḍhamo Vaggo, Aṁtagaḍadasāo

[The *Aṁtagadadasāo* (*Antakṛtadasāṅga*) is the eighth *Aṅga*. It consists of eight *vaggas* or divisions, each forming a group of a certain number of lessons. Each lesson is conveyed through an appropriate personal story of a legendary character. The stories are those of 'the end-winners', meaning the persons who died either attaining liberation with death or being assured of it at the time of death. The *Aṅga* took its name from the stories of 'the end-winners' narrating their *aṁtagaḍadasā* or happy ends. It was translated into English by Dr. L. D. Barnett and published by the Royal Asiatic Society, London in 1907. Below is given the story of prince Goyama who attained liberation at the end.]

In those days, at that time, the Saint Aristanemi ... came to the city of Baravai. ... Then prince Goyama, hearing and learning this matter from the waiting men, ... went to Nandanavana and (waited upon him). ... Then the Saint before prince Goyama and a mighty congregation preached the doctrine... . The prince Goyama having listened and heard the doctrine from the Saint became glad and joyful and said : "I believe in the Nirgrantha doctrine, sir, I accept it... . But now, Beloved of the gods, I will say farewell to my father and mother and then shave my head and go into the Order. If it pleases them, Beloved of the gods, make no stay."

(Then he) went to the place where his father and mother were, did obeisance at their feet and said: "Truly father and mother, I have heard

from the Saint his doctrine and this doctrine is aggreable, acceptable and pleasing. ..." And his father and mother said to prince Goyama: "Thou art happy, child, thou art fulfilled, thou hast thy end won, thy token accomplished, for that thou hast heard the doctrine from the Saint." Then twice and thrice prince Goyama spoke to his father and mother : "Now I am with your leave, father and mother, shave my head before the Saint and go from household life into the Order of the friars."

There upon queen Dharini having listened and heard this unpleasant utterance ... was overcome by a great grief. ... Besprinkling her breasts with showers of tears she thus spoke : "Child, thou art our only son, ... and truly we shall not bear even for a moment severance from thee. Enjoy the full delights of mortal life, child, as long as we live ; and afterwards, when we shall have passed away, and thou shalt be ripe of age and concerned no longer for the task of carrying onward succession of line of our stock, thou shall shave thy head before the Saint, and go from household life into the Order of homeless friers."

Thus forbidden by his father and mother prince Goyama said thus : "It is in sooth ... as you tell me, father and mother, ... but truly mortal life is unsure ..., who knows, who is to go first, who is to go last ? Therefore I am fain with your leave to shave my head before the Saint and go into the Order."

Then his father and mother said to prince Goyama : "Lo child, there are thy wives, peer to thee, peer in complexion, peer in age ... With them child, enjoy the full delights of mortal love, afterwards, when thou hast had thine enjoyment of delight, then shall shave thy head before the Saint and go from the household life into the Order of the homeless friers."

But prince Goyama said to them thus : "It is sooth ... as you tell me, father and mother, ... but truly the delights of mortal love are impure and inconstant ..., who knows, who is to go first, who is to go last ? Therefore I am fain with your leave to shave my head before the Saint and go into the Order."

Then his father and mother said to prince Goyama : "Here, child, is very much gold unwrought and wrought, come from thy grandfather, great grandfather and great great grandfather even to the seventh generation. Now, child, enjoy the full store of rich entertainments... afterwards when thou hast had the enjoyment of thy fortune, then shall

shave thy head before the Saint and go from household life into the Order of homeless monks."

But prince Goyama said to them: "It is sooth ... as you tell me, father and mother, ... here is enough gold unwrought and wrought ... (but these) are the prey and common property of fire, thieves, kings, heirs and death, subject to dissolution by rot or fall, sooner or later perforce to be abandoned. ... Who knows, who is to go first, who is to go last ? Therefore I am fain with your leave to shave my head before the Saint and go into the Order."

Then the father and mother of prince Goyama having prevailed not upon him by many declarations ... spoke to him on the contrary sense-enjoyment arousing fear and horror of discipline : "Child, the Niggantha doctrine is true, sublime, absolute, perfect rational and pure... (but) it is like a razor ... . Child, ye are wonted to comfort, not to discomfort, thou canst duly bear cold and heat, hunger and thirst ... Now enjoy the delights of mortal love, afterwards ; when thou hast had thine enjoyment of delight, then shall shave thy head before the Saint and go from household life into the Order of homeless friers."

Then the prince Goyama thus bidden by his father and mother said : "It is sooth . . as you tell me, father and mother, ... but the Nirgrantha doctrine is hard to be observed by feeble fearful wights that cling to this world and thirst not for the world beyond, (but is not hard) for a valiant man. So I am fain with your leave to shave my head before the Saint and go into the Order."

Then the father and mother of prince Goyama, having prevailed not upon him by many declarations ... in accord with sense-enjoyment and to the contrary of sense-enjoyment now said unwillingly to him : "Child, we are fain to see thee in royal state for but one day." And prince Goyama yielded to his father and mother and stood silent.

Thereupon (his father) king Andhaga Vanhi ... performed a very great royal anointment ceremony. ... So prince Goyama became a king.

And now the father and mother of the king Goyama said : "Say, child, what shall we give, what shall we bestow on thee ? What is thy heart's desire and need ?"

And king Goyama said to them : "I desire, father and mother, to have a brush and bowl broght from the market of the world and a barbar hired."

Bidden by king Andhaga Vanhi, the chamberlains brought brush and bowl and hired a barbar. ...

The barbar, bidden by king Andhaga Vanhi, cut of the ends of prince Goyama's hair, and the mother ... received the end of his hair in a precious swan-figured robe and lamenting spoke thus ; "Lo, this is our last sight of prince Goyama in high estate."

... Prince Goyama ... made his way towards the park of Nandana-vana.... His father and mother led forward prince Goyama towards the Saint, thrice walked round him from right to right, praised and worshipped him and said : "This, Blessed of the gods, is prince Goyama, our only son. ... As a lotus born in mire grown amidst the water is stained not with defilement of mire, (or water) so prince Goyama born in love, grown amidst enjoyment, is stained not with defilement of love or enjoyment. Blessed of the gods, he is stricken with terror of life's wanderings, fearful of birth, age and death and he is fain to shave his head before thee and go from household life into the Order of home-less friers. So we bestow on thee the gift of a disciple. Blessed of the gods, prithee accept it ..."

So Goyama became a friar. ... (and attained liberation in that life).

Translated by L. D. BARNETT

The Bitter Fruit of levying Heavy Taxes

Miyāputta, Vivāga Sūya

[The *Vivāga Sūya* (*Vipāka Sūtra*) is counted as the eleventh *Aṅga*. Winternitz calls it the text of the ripening of actions. As its name implies, it deals with the consequences or resultants, painful or happy, of past deeds. Its purpose evidently is to discourage indulgence in five sinful deeds and to encourage the practice of five great vows. The first story of Miyaputta teaches us that tyrannising over the subjects by a governor by levying upon them heavy taxes is a great sin leading to hell. The side episode of the blind man also indirectly teaches us the virtue of contentment and not to mind miseries because in this world there are more miserable persons even than we are.]

... At that time and at that period there was a city called Miyagama. Outside of that city of Miyagama there was in a north-easterly direction a park called Candanapayava which was covered with flowers of all the seasons. ... There, there was a very old temple resembling Punnabhadda of the Yaksa Suhamma. ... In that Miyagama city there dwelt, at that time, a Ksatriya king named Vijaya. That Ksatriya king Vijaya had a queen named Miya, a woman perfect in every way. ...

That Ksatriya king Vijaya had a son named Miyaputta born of his queen Miya, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth. That boy had no hands, feet, ears, eyes and nose, but he had a shape of these limbs only. ...

Therefore, that Miyadevi began to rear up that boy in a secret subterranean house, by means of food prepared secretly. ...

There lived in the city of Miyagama a man who was blind by birth and who was led by a man possessed of sight. He used to earn his livlihood by means of begging. ...

At that time and at that period, the Samana, the blessed Mahavira arrived on a visit and a company of people went out to hear him. ...

Then that man who was blind by birth having heard the noise of the people spoke to that man possessd of sight : "O you, Beloved of of the gods, is there today a festival in the city of Miyagrama in honour of Indra ?"

Then that man spoke : "O Beloved of the gods, there is no festival in honour of Indra in the city. But verily, the Samana, the blessed Mahavira, is staying here on a visit and therefore a company of people is going to hear him." ..

Then that man who was blind spoke thus: "O you, Beloved of the gods, let us also go. We shall also go and wait on him." ...

Then that man who was blind by birth being led infront by means of a stick proceeded to the place where the Samana, the blessed Mahavira, was staying. Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and stood waiting on him.

At that time and at that priod, the eldest disciple of the Samana named Indrabhuti, a houseless monk, was staying there. Then that Venerable Goyama saw that man who was blind by birth, and having done so he spoke thus to the Samana, the blessed Mahavira : 'O Reverend Sir, is there any other man in (Miyagama) who is blind by birth and ugly by birth ... ?"

The Samana replied : "Yes there is."

Goyama asked : "O Reverend Sir, who he is ?"

The Samana replied : "(He is) the son of the Ksatriya king Vijaya by Miyadevi. ..."

Then that Venerable Goyama bowed down to and saluted the Venerable Samana Mahavira and having done so spoke thus : "O Reverend Sir, with your permission I wish to see that boy Miyaputta."

The Samana replied: "O Beloved of the gods, do as you please."

Then that Venerable Goyama, having obtained permission from the Venerable Samana Mahavira went away ...

Then that Miyadevi saw the blessed Goyama coming and having done so she, delighted and pleased spoke thus : "O Beloved of the gods, tell me the cause of your coming."

Then the blessed Goyama spoke thus to Miyadevi : "O Beloved of the gods, I have come aonon to see your son."

Then that Miyadevi decorated with all kinds of ornaments her four sons who were born after Miyaputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus : "O Venerable Sir, see these my sons."

Then the Reverend Goyama spoke to Miyadevi thus: "O Beloved of the gods, I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food prepared privately."

Then that Miyadevi spoke to the Reverend Goyama thus : "O Beloved of the gods, who is he such an omniscient being or a Great Ascetic who at once told you that secret story of mine, so that you have come to know of it ?"

Then the Reverend Goyama spoke to Miyadevi thus : "Truly, O Beloved of the gods, my religious pontiff, the Reverend Samana Mahavira told me that : hence I know it."

Then that Miyadevi spoke to Reverend Goyama thus : "O Venerable Sir, you stay here, so that I can show you the boy Miyaputta." Having said so she went to the house where Miyaputta's food were prepared, and having done so she changed her dress, and took a dinner wagon and filled it with food. ... Then she came to the place where the Reverned Goyama was and spoke to the Reverend Goyama thus : "Come, O Reverend Sir, and follow me so that I may show you the boy."

Then that Miyadevi driving forth that dinner wagon went to that subterranean house covered her face by means of a piece of cloth and spoke to the Reverend Goyama thus: "O Reverend Sir, you also cover your face by means of the folded cloth-piece." Then that Miyadevi opened the door of the subterranean house with her face turned away from it. Then there issued out from it a very bad smell which was like that of the dead body of a serpent.

... Then having seen the boy Miyaputta a thought occured to the Reverend Goyama : "O this boy experiences the bitter fruit of the heavy, wicked, unrepented, miserable, sinful acts done by him previously. I have not seen the hells or hell-beings, but this man, indeed suffers the pain of hell before my eyes." Having thought so he took leave of Miyadevi, and went out right through the city to the place where the Reverend Samana Mahavira was. Then he solemnly circumambulated him three times and having done so he saluted him and bowed down to him and then spoke thus : "O Venerable Sir, who was that man in his former birth ? And for what he experiences the bitter fruit of the hell being ?"

Then the Reverend Samana Mahavira spoke to Goyama thus : "Oh Goyama, truly at that time and at that period in this country of Bharata in the continent of Jambudvipa, there was a city called Sayaduvara which was prosperous and free from any kind of fear. In that city of Sayaduvara there was a king named Dhanvai. Not very far nor very near from that city of Sayaduvara in the south-easterly direction there was a town called Vijayavaddhamana which was prosperous, free from fear and happy. That town of Vijayavaddhamana had an extent of five hundred villages. In that town of Vijayavaddhamana there was a governor named Ikaki who was non-religious and difficult to be pleased. ...

"Then that Ikaki used to torture, kill, threaten, whip and deprive of their wealth the five hundred villages of the town of Vijayavaddhamana by means of levying upon them the burden of taxes, custom duties, interest, bribes, insults, compulsory contributions, punitive taxes, extorting money at the point of sword, supporting thieves, setting fire, and waylaying travellers. ...

Then that governor Ikaki who was doing such things, who was intent upon things of this type, who was possessed of evil knowledge of doing such things and who was possessed of such a conduct used to

perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikaki. ... Then many physicians ... examined the body of the governor Ikaki (and administered many types of medicines). But they were not able to cure even one of those sixteen diseases.

"Then that governor Ikaki abandoned by doctors and left by his attendants, having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery died. Then he was born as a hell-being in the hell. Then having come out from it he was born as a son, in this very city of Miyagama, in the womb of the queen Miyadevi of the Ksatriya king Vijaya. ..."

Translated by V. J. CHOKSHI & M. C. MODI

The Dialogue of the King Pradesi

Paesikahāṇyam, Rāyapasenaiya Sūya

[The *Rāyapasenaiya* (*Rāvapasenaijja* or *Rājapraśniya Sūtra*) is counted as the second *Upāṅga*. Malayagiri Suri, who was a contemporary of Kumarapala, wrote a commentary on it. As its title implies it is a dialogue in which a king is the interlocutor. He is Paesi (Pradesi) of Sevaviya. Kesi, a follower of Parsva, is represented as the gifted Jaina recluse who answered the questions put to him by Pradesi. Pradesi is in the role of a typical *akriyāvādin* of the *Sūtrakṛtāṅga* and in that a veritable *nāstika* denying the existence of soul as an entity apart from the body. This philosophical dialogue given below is contained in the second part of the *Sūtra*, while the first part is concerned with the description of a grand worship of Mahavira by Pradesi reborn as the god known as Suryabhadeva. According to Winternitz it is a splendid and lively dialogue in which the monk endeavours to prove to the king that there is a soul independent of the body, while the king thinks that he has proved the contrary by means of experiment.]

Then that king Pradesi, with his minister Citra approached (the place) where there was the young monk Kesi and standing not very far from him, said : "Are you, Sir, possessed of limited *avadhi jñāna*, and living upon others ?" Then that young monk Kesi said thus to king Pradesi : "Just as traders in Anka jewels, or traders in conches or traders in tusks, desiring to evade the taxes, do not enquire about the right route, in the same way, you, Pradesi, desiring to avoid decorum, do not ask me properly. Say, is it right, Pradesi, that on seeing me this

kind of thought arose in you : 'Verily the dullards serve a dullered, the shaved serve a shaved, the fools serve a fool, the illiterate serve an illiterate, the ignorant serve an ignorant. How is it that this person though dullard, shaved, foolish, illiterate, and ignorant is possessed of lusture, modesty, and bright body ? What food does this person take, how does he digest, eat, drink offer, and take that he speaks so loudly in the centre of so great a congregation, an assembly of men ? I am not able to move freely even in the ground of my own garden? ' Is this matter, Pradesi, quite right?" "Yes, it is." Then that king Pradesi said thus to Kesi, the young monk : "By what sort of knowledge or faith is it that you knew and saw, such kind of my thought and determination arisen in my mind?" Then that Kesi, the young monk said thus to king Pradesi : "In this way, Pradesi, is our five-fold knowledge of Nirgrantha expounded : knowledge obtained from five senses and mind, knowledge obtained from the sacred literature, knowledge of objects situated within a certain distance, direct knowledge of the thoughts of others, and the perfect knowledge of all things. ... Among these (knowledges) that which is the knowledge obtained from five senses and mind is in me. ..., that which is the knowledge of objects situated within a certain distance is also in me...., that which is the knowledge of the thoughts of others is also in me..., that which is the *kevala* knowledge is not in me. That is only in the Revered Arihants. It is by this four-fold knowledge of a Chadmastha, that I, O Pradesi, know and see that in you such a thought has arisen."

Then that king Pradesi said thus to Kesi, the young monk, : "May I sit down here, Sir ?" "Pradesi, you are certainly the best knower of this garden ground." Then that king Pradesi sat with his minister Citra, not very far from Kesi, the young monk and said : "Is it, Sir, the faith ... of the Nirgrantha Sramanas, that the soul is different and the body is different, and that the soul is not the same as the body?" Then that Kesi, the young monk, said to king Pradesi : "Yes it is." "(If it is so), ... well, then, there was a grandfather of mine here in the Seyaviya town, who was irreligious ... and who according to your saying, having earned many sinful deeds ... might have been born in any of the hells as a being of hell. I was his grandson, very dear (and much) loved. So if that grandfather, having come to me, would say, 'Verily, I was your grandfather in this very Seyaviya town and was irreligious ... and (so) I am born in hell having earned a lot of sinful acts. So don't you, O grandson, become irreligious ... and earn such a lot of sinful acts ...' I would believe, get convinced and put faith in (that) the soul is different, and the body is different and the soul is not the same as the body. But as my grandfather has not come to me to say so, my believe that the soul is

the same as the body is well established,..." Then that Kesi, the young monk said thus to the king Pradesi : "Have you Pradesi a wife named Suryakanta?" "Yes, I have." "If you, Pradesi, see that queen Suryakanta ... enjoying sensual pleasures with some (other) person, what punishment would you inflict on him ?" "I would, Sir, give him the punishment of his hands being cut off or his feet being cut off, or make him stand on a stake, or get him pierced by a pole, or would deprive him of his life, by a single blow and severe his head from his body." "If that person, Pradesi, would say then this to you : 'Sir do not get my hands and feet cut off or deprive me of my life for a moment, till I say this to my friends, caste-people, and near family-members, relatives and servants : 'O Lovable like gods, certainly, having done sinful-acts I experience this kind of calamity ; so don't you, O Lovable like gods, also commit such sinful acts ...' will you, Pradesi, hear that persons request?" "No, such a thing is not possible." "For what reason?" "Sir, that person is guilty." "So also Pradesi, your grandfather ... really wishes to come soon to the world of human beings, but he is not able to come here (as he is guilty) ... So, believe, O Pradesi. that the soul is different, the body is different and the soul is not the same as the body."

Then that king Pradesi said thus to Kesi, the young monk : "This is, Sir, a clever simile and for that reason he is not able to come here again. But, sir, I had a grandmother, in this very Seyaviya town, who was religious and had a religious mode of conduct. She, according to your saying having earned a large amount of merit ... must have been born in some heaven. I was her grandson very dear (and much) loved. So if that grandmother would come to me and say : 'Grandson, verily I was your grandmother, in this very Seyaviya town, religious and with a religious mode of life. Then having earned a large amount of merit, I am born in one of the heavens. So, you also, grandson, become religious. ... Then you by earning a great amount of merit will be born, in one of the heavens ...' I would believe, get convinced and put faith in (that). But as that grandmother has not come to me to say so, it is my firm conviction that the soul is the same as the body, and the soul and the body are not different." Then that Kesi, the young monk, said thus to king Pradesi : "If you, Pradesi, have bathed and given offerings and made auspicious marks and propitiatory rites, and are with a wet garment, and a water jar and a stand for burning incense in hand and about to enter a temple, and at that time, some person. standing in a privy would say thus : 'Sir, come here for a moment' will you, O Pradesi, listen to that man's request?" "No, Sir." "Why?" "Because the place where he stands is filthy." "So also, Pradesi, your grandmother though desiring to come to the world engrossed in heavenly pleasures is

not able to come. So believe, O Pradesi, that the soul is different, the body is different and the soul is not the same as the body."

Then, that king Pradesi said thus to Kesi, the young monk : "This is, Sir, a clever simile and for that reason she is not able to come. But Sir, one day I was in the outer chamber ... (when) the city police brought a thief ... Then I got that man thrown alive into an iron jar and got it closed by an iron lid sealing the joints. ... Then on some other day I went to the place where the jar was placed and got it opened and myself saw that man (who was dead). There was certainly no hole or breach in that iron jar, that the soul would have come out from inside. If there were any hole in the iron jar and if that soul had gone out from inside I would have believed that the soul is different, the body is different, and the soul is not the same as the body. ... (But that was not the case.)" Then Kesi, the young monk said thus to Pradesi : "(Suppose) there is a chamber in a mansion, carved out of a rock plastered on both sides, well protected with secret doors, sheltered from wind and solemn. Then some person would enter the chmber with a drum and a stick and would shut on all sides the panels of the doors ... without a breach or hole. And standing right in the middle of the chamber would sound the drum with the stick with a very great sound. Does the sound, Pradesi, indeed go out from inside?" "Yes, it does." "Is there, O Pradesi, any hole or breach, that the sound goes out from inside?" "No, Sir." "In the same way, Pradesi, the soul also ... goes out from inside. ... So believe you O, Pradesi, that the soul is different, the body is different and the soul is not the same as the body."

Then, Pradesi, the king said thus to Kesi, the young monk : "This is, Sir, a clever simile and for that reason the soul goes out But, Sir, one day I was there in the outer chamber ... (when) the city police brought a thief ... I deprived the man of his life, and got him thrown into an iron jar, and got it closed by an iron lid and sealed. ... Then on some other day, I went to the (place) where there was the iron jar, and got it opened. I saw that iron-jar full of worms. There was certainly no hole or breach that those souls entered inside from outside. If there were any hole or breach... I would have believed ... that the soul is different and the body is different and the soul is not the same as the body." Then Kesi, the young monk, said thus to Pradesi, the king : "Have you ever seen iron before being heated or purified?" "Yes, I have." "Does it, O Pradesi, get trasformed into fire, when heated?" "Yes, it does." 'Is there, Pradesi, any hole or breach in that iron that the flame enters inside from outside ?" "No, sir." "So also the soul enters inside from outside. So believe, you, O Pradesi, that the soul is different, the body is different and the soul is not the same as the body."

Then Pradesi, the king, said thus to Kesi, the young monk : "This is, Sir, a clever simile and for that reason the soul gets inside ... But, is, Sir, some skilful young man able to discharge five arrows?" "Yes, he is." "If that very person, Sir, while child, and dull in intelligence, were able to discharge, five arrows, I would have believed that the soul is different, the body is different and the soul is not the same as the body." ... Then Kesi, the young monk, said thus to king Pradesi : "Is a certain man, young and skiful, able to discharge five arrows with a worm-eaten bow, a worm-eaten bow-string and a work-eaten arrow?" "No, Sir." "Why?" "Sir, that person's implements are defective." "In the same way, O Predesi, that very person when child and dull in intellect is with defective means, and thus he is not able to discharge five arrows. So, believe, you, O Pradesi, that the soul is different, the body is different and the soul is not the same as the body."

... Then that king Pradesi said to Kesi, the young monk : "Verily Sir, this is a clever simile and for that reason he may not be able to discharge the five arrows ... But Sir, one day I was there in the outer chamber. At that time my city police brought before me a thief. Then I weighed that man when alive, and having so weighed, without making any cuts (on his body), deprived him of his life. Then I weighed him dead. There was no change, difference, deficiency, lightness increase or decrease in weighing that very person, when alive or when dead. If sir, there were any change in weighing that person, when alive or dead, I would have believed that the soul is different, the body is different and the soul is not the same as the body." Then Kesi, the young monk said thus to Pradesi, the king : "Have you ever seen a leather bag, before blowing and after being blown ?" "Yes, I have seen." "Is there, Pradesi, any change in weighing that leather bag when full (with air) and when empty?" "No, no change." "So also, O Pradesi, the increase and decrease of a soul is not dependent on weighing a person alive or dead. So believe you, Pradesi, that the soul is different, body is different and the soul is not the same as the body."

Then Pradesi, the king said thus to Kesi, the young monk : "Verily Sir, this is a clever simile and for that reason there may not be increase and decrease of weight. But Sir, one day I was there in the outer chamber. At that time my city police brought before me a thief. Then I observed him on all sides. I did not see the soul there. Then I cut him into two. I did not see the soul there. In that way I cut him into three, four and a number of pieces, but I did not see the soul. So my conviction that the soul is the same as the body is well established." Then Kesi, the young monk, said thus to Pradesi, the king : "You Pradesi,

are a greater fool than that wood-cutter." "How, a greater fool, Sir?" "Pradesi, certain persons, desirous of getting fuel, having taken the fire and a fire-pot entered a forest. Then those persons, came up to such a place where there was no human dwelling. There the rest said to one of them, : 'We shall now enter the forest in search of fuel and you (remain here and) prepare our food, taking fire from the fire-pot. If the fire from that fire-pot gets extinguished, you may prepare food for us by taking fire from this wood.' Then they departed. A little later that man went to that place where there was the fire-pot but saw the fire extinghished. Then he went to the place where there was that wood, and observed it on all sides, but saw no fire therein. Then, he took an axe, and cut that wood into two but saw no fire there. He then, cut it into three, four and a number of pieces but saw no fire. Then that man being fatigued, gloomy, tired and dejected threw the axe and sat down brooding. When those persons who went for fuel returned and saw his plight were amazed. One of them took an axe, prepared a stick then churned that wood and struck fire and prepared their food. After they had taken their food and rested they said thus to that man : 'You Beloved of the gods, are dull, foolish, ignorant and so uninstructed that you desire to see fire in wood by cutting it into two, three and a number of pieces.' Due to this reason, O Pradesi, I said : 'O Pradesi, you are a bigger fool than that wood-cutter.'"

Then Pradesi, the king said thus to Kesi, the young monk : "Is this proper Sir, that I should be reproached with all kinds of reproaches, blamed with all kinds of contemptuous words, such insults and taunts in the midst of such a very big assembly by you who are so shrewd, skilful, wise, clever, much-talented, well-trained, learned and instructed?" Then Kesi, the young monk said thus to Pradesi, the king : "Do you, Pradesi, know, how many courts are there?" "Yes, I know. There are four courts : the court of the Ksatriyas, the court of the Householders, the court of the Brahmins and the court of the Sages." "Do you know, Pradesi, modes of punishment in case of transgreesion of these four courts?" "Yes I know. One who offends the court of the Ksatriyas is deprived of his hands, feet, head or pierced with a pole or deprived of his life by one blow and his head severed from his body. One who offends the court of the householders in burnt in fire, wrapped in a bark-covering or chaff. One who offends the court of Brahmins is rebuked by unpleasant, distasteful, and disagreeable words and branded with the sign of pitcher or dog or ordered to go out of the country. One who offends the court of Sages is rebuked by unpleasant distasteful and disagreeable words." "This you know, Pradesi, and yet you behave adversely, crookedly, antagonistically, contrarily and contradictorily towards me."...

Then Pradesi, the king said thus to Kesi, the young monk : "You are, Sir, so very shrewd, skilful, wise, clever, much talented, well-trained, learned and instructed. Are you able, Sir, to show me the soul by taking it out from the body as the Amalaka fruit in my palm?" At that time, not far from Pradesi, the king, wind arose and grass and plants began to shiver, tremble, move and shake. Then Kesi, the young monk said thus to Pradesi : "Do you see Pradesi, these grass and plants shivering, trembling, moving and shaking?" "Yes, I see" "Do you know which god, demon serpent or Kinnara moves these grass and plant?" "Yes, I know. No god, or demon or serpent or Kinnara moves them, it is the wind that moves them." "Do you, Pradesi, see the corporal form of this wind?" "No, that is impossible." "If you, O Pradesi, do not see the corporal from of this wind ... how can I, Pradesi, show you the soul like an Amalaka in your hand?"

Then Pradesi, the king said thus to Kesi, the young monk : "Sir, it is the faith of my grandfather that the soul is the same as the body and the soul and the body are not different. My fathers' faith was also the same. And so is mine. So I will not leave this faith of our family brought down by several generations." Then Kesi, the young monk, said thus to Pradesi, the king : "Don't you, O Pradesi, repent afterwards like that man who carried a load of iron?" "Who was that man who carried a load of iron?" "Pradesi, certain persons desirous of wealth entered a forest. Then those persons, having come up to a part of that forest saw a great iron mine. Being very pleased they took a load of iron and started as before. Then they came to another part of the forest where there was a great tin mine. They rejoiced at its sight and leaving the load of iron took enough tin instead. But there was one person amongst them who did not do the same. Then those persons said thus to that man, 'O Beloved of the gods, this is a tin mine. Even with a little tin much iron can be purchased. So leave this load of iron and take a load of tin.' Then that man said thus to them : 'O Beloved of the gods, this iron has been carried by me from a long distance and for a long time ... So I will not leave it.' Then as those persons could not persuade that man by telling many narratives or giving precepts, they started as before. The same thing happened when they came near copper mine, silver mine, gold mine, jewel mine and diamond mine. Then those persons returned to their country, and to their respective cities and made a sale of diamonds and got a number of servants, maidservants, cows, buffaloes and sheep, got constructed lofty palaces, lived enjoying all the pleasures of life. Then that man with the load of iron returned to his own city. Taking the load he made a sale of iron, then having consumed and exhausted the little money saw those persons

on the terraces of their palaces. Then he said thus to himself: 'O verily, I am unfortunate... If I had listened to what my friends told me, at that time I would also have been enjoying on the terrace of my palace.' So for that reason, Pradesi, I said: 'Don't you, O Pradesi, repent afterwards like that man who carried a load of iron.' "

Thus that Pradesi, the king, being enlightened, saluted Kesi, the young monk and said thus: "Certainly Sir, I shall not repent like that person who carried the load of iron. So I desire to hear from you the religion expounded by the Kevalins."

"As you please, O Pradesi." said Kesi, the young monk.

Translated by R. C. TRIPATHI

The Auspicious Dreams of Ksatriyani Trisala

Jina Caritra, Kalpa Sūtra

[The *Kalpa Sūtra* is supposed to have been composed in its original form by Bhadrabahu who is reckoned as one of the earliest teachers and most prominent authors among the Jainas. He is said to have been the sixth Thera after Mahavira and to have died 170 years after Mahavira's *nirvāṇa*. In its present form it is a compilation made in A.D. 454 during the reign of Dhruvasena, the king of Gujarat. It has three parts: (1) *Jina Caritra* (the biography of the Jinas) with descriptions in the *kāvya* style, *Therāvali* (list of schools, their branches and heads of schools) and (3) *Sāmācārī* (rules for the ascetic). According to the Svetambaras, the *Kalpa Sūtra* is a great authority and is always read publicly during the *Paryuṣaṇa*. The text has been translated by H. Jacobi in *SBE* vol. xxii and by Dr. J. Stevenson in 1848. Below we present Dream sequence of the Ksatriyani Trisala, mother of Lord Mahavira.]

In that night in which the embryo of the Venerable Ascetic Mahavira was removed from the womb of the Brahmani Devananda of the Jalandharayana *gotra* to that of the Ksatriyani Trisala of the Vasistha *gotra*, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures ; which, moreover, was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest

Kundurukka and Turuska, and burning frankincense ; was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle; on a couch with a mattress of a man's length, with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing well-worked towel and hung with red mosquito curtains, delightful, soft to the touch like fur, wadding, Pura, butter, or cotton ; with all the comforts of a bed, such as fragrant, excellent flowers and sandal powder—(in such a room and on such a bed Trisala was) taking the fits of sleep between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, viz., an elephant, a bull, a lion, the anointing (of the goddess Sri), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame, she awoke.

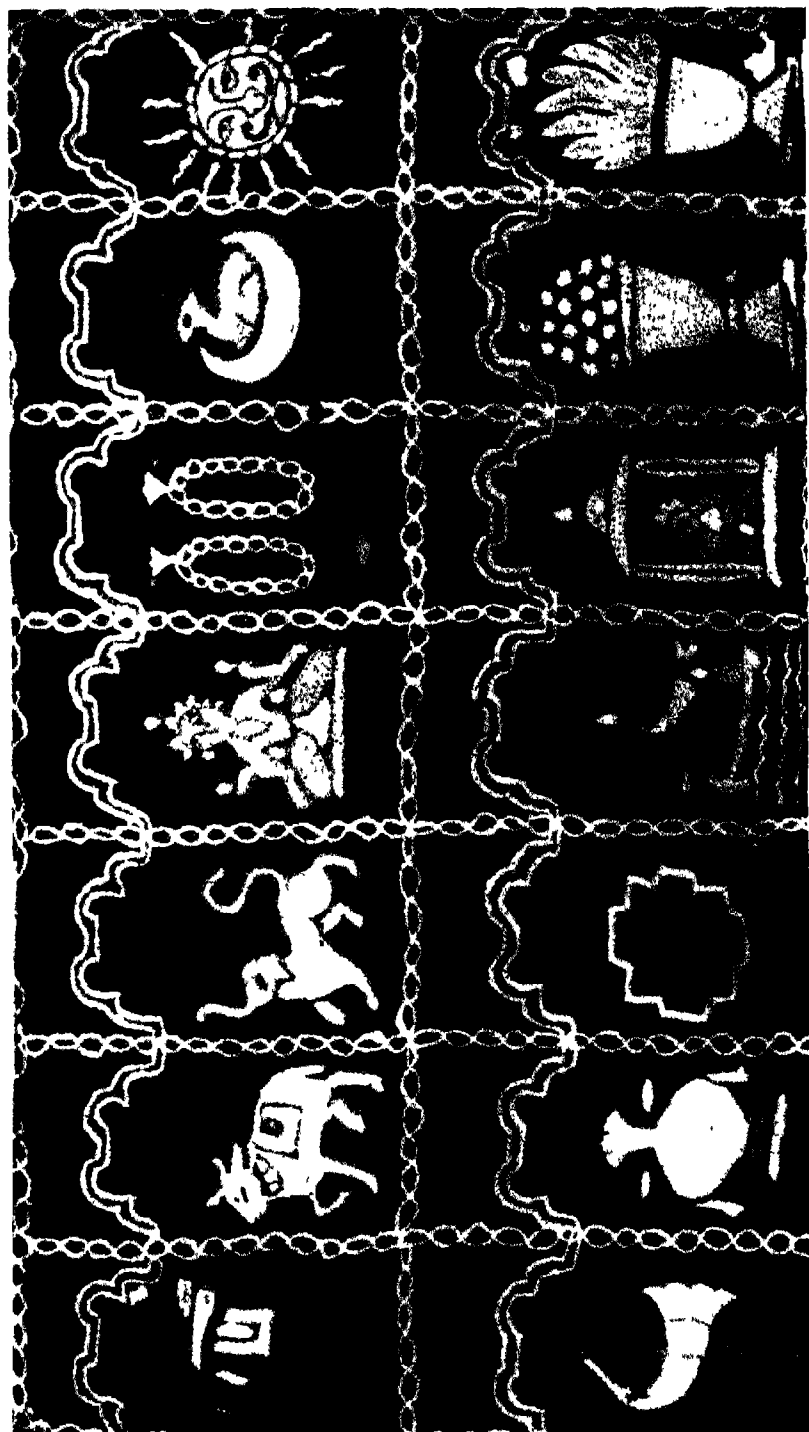
Then Trisala saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks ; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (Vaitadhya) ; whose temples were perfumed with fragrant musk-fluid, which attracted the bees ; equalling in dimension the best elephant of the king of the gods (Airavata); uttering a fine deep sound like the thunder of a big and large rain-cloud.

Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light ; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs ; whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful ; whose horns were large, round, excellently beautiful, greased at their tops, and pointed ; whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities.

Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (Vaitadhya), who had strong and lovely forearms, and a mouth adorned with round, large, and well-set teeth whose lovely lips, splendent through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented ; whose palate was soft and tender like the petals of the red lotus, and the top of whose

tongue was protruding ; whose eyes were like pure lightning, and revolved like red-hot excellent gold just poured out from the crucible ; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect, well-shaped, and well-grown tail was flapping ; the tops of whose nails were deeply set the sharp ; whose beautiful tongue came out of his mouth like a shoot of beauty.

Then she, with the face of the full moon, saw the goddess of famous beauty, Sri, on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshly, convex, thin, red, smooth nails were set in swelling muscles. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent ; her round and well-formed legs were adorned with the Kuruvindavarta, and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy. Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls. She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a neclace of jewels with a string of Dinaras, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face. Her lovely eyes were large and pure like the water lily. She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid.

Then she saw, coming down from the firmament, a garland charmingly interoven with fresh Mandara flowers. It spread the delicious smell of Campaka, Asoka, Naga, Punnaga, Priyangu, Sirisa, Mudgara, Mallika, Jati, Yuthika, Ankolla, Korantakapatra, Damanaka, Navamalika, Bakula, Tilaka, Vasntika, Nuphara, Nymphaea, Patala, Kunda, Atimukta and Mango ; and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid,

Fourteen Auspicious Dreams (needle work)

Courtesy C L Nawlakha

beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees, and filled with their sweet noise the whole neighbourhood.

And the moon : white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror. She was of a white hue, like a flamingo, the stars, head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere—beloved *in heart and soul by Rohini.* Such was the glorious, beautiful, resplendent full moon which the queen saw.

Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Asoka, the open Kimsuka, the bill of a parrot Gungardha, the adorner of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lusture of other lights.

Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere with the brilliant lion on its top, who was white like crystal, pearl-mother, Anka-stone, Kunda flowers, spray of water, or a silver cup.

Then she saw a full vase of costly metal, splendent with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot), shining with excellent jewels. It delighted the eyes, glittered and illumined all about ; it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowerrs of all seasons.

Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun ; it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading, glorious beauty of all kinds of lotuses. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, Cakravakas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls. It was a sight, pleasing to the heart and the eye.

Then she whose face was splendid like the moon in autumn, saw the milk-ocean, equalling in beauty the breast of Laksmi, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lasing (tails) of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex Gangavarta, which the vehemence and force of the great rivers produced : they rose, rushed onwards and backwards, and eddied.

Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas, elephants, shrubs and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods, imitating the sound of big and large rain clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turuska, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lusture, delighting the best of gods, and affording joy and pleasure.

Then she saw an enormous heap of jewels containing Pulaka, Vajra, Indranila, Sasyaka, Karketana, Lohitaksa, Marakata, Prabala, Saugandhika, Sphatika, Hamsagarbha, Anjana and Candrakanta. Its

base was on the level of the earth, and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru.

And a fire. She saw a fire in vehement motion, fed with much shining and honey-coloured ghee smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places.

After having seen these fine, beautiful, lovely, handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy.

Every mother of a Tirthankara sees these fourteen dreams in that night in which the famous Arhat enters her womb.

Translated by HERMANN JACOBI

The Renunciation of King Nami

Namipabajjā. Uttarājjhayana Sūya

[The *Uttarājjhayana Sūya* (*Uttarādhyayana Sūtra*) is one of the *Mūla Sūtras*. Silanka and Malayagiri include it under *isibhāsiya* (utterances of the Sages). Siddhasena also holds the same view. It is no doubt one of the earliest sacred writings of the Jainas and one of the most valuable one. Its intention, as rightly pointed out by Jacobi, is to instruct a young monk in his principal duties, to commend to him the ascetic life by precepts and examples and to warn him against the dangers in his religious life. *Namipabajja*, reproduced below, is a beautiful ballad of king Nami, the ascetic ideal here is contrasted with that of the warrior and ruler. The text has been edited with an introduction, critical notes, and a commentary by Jarl Charpentier, Upsala, 1922. Jacobi has translated it into English in the *SBS* vol. xlv.]

After having enjoyed, in the company of the beautiful ladies of his seraglio, excellent pleasures which match those of the heavens, king Nami became enlightened and gave up his pleasures.

Having given up the town and country of Mithila, his army, seraglio, and all his retinue, the venerable man retired from the world and resorted to a lonely place.

When the royal Seer Nami retired from the world, at the occasion of his *pravrajyā* there was an uproar in Mithila.

To the royal Seer who had reached the excellent stage of *pravrajyā*, Sakra (king of gods) in the guise of a Brahmana addressed the following words :

"Why is now Mithila full of uproar ? Dreadful noises are heard from palaces and houses."

On hearing this, the royal Seer Nami answered :

"In Mithila is the sacred tree Manorama, full of leaves, flowers and fruits, which sheds a cool shadow ; this tree is always a favourite resort of many birds.

"Now, as this sacred tree Manorama is shaken by the strom, the birds, suffering, destitute of refuge, and miserable, scream aloud."

Sakra said :

"This is fire and strom, your palace is on fire. Reverend Sir, why do you not look after your seraglio ?"

Nami answered :

"Happy are we, happy live we who call nothing our own ; when Mithila is on fire, nothing is burned that belongs to me.

"To a monk who has left his sons and wives, and who has ceased to act, nothing pleasant can occur, nor anything unpleasant.

"There is much happiness for the sage, for the houseless monk, who is free from all ties, and knows himself to be single and unconnected (with the rest of the world.)"

Sakra said :

"Erect a wall, gates, and battlements ; dig a moat ; construct *śataghnis* : then you will be a Ksatriya."

Nami answered :

"Making Faith his fortress, Penance and Self-control the bolt (of its gate), Patience its strong wall, so that guarded in three ways it is impregnable ; making Zeal his bow, its string Carefulness in walking

(*iriyā*), and its top (where the string is fastened) Content, he should bend (this bow) with Truth, piercing with the arrow, Penance, (the foe's) mail, *Karman*—(in this way) a sage will be the victor in battle and get rid of the *samsāra*."

Sakra said :

"Build palaces, excellent houses, and turrets ; thus you will be a Ksatriya."

Nami answered :

"He who builds his house on the road, will certainly get into trouble; wherever he wants to go, there he may take up his lodgings."

Sakra said :

"Punishing thieves and robbers, cut-purses and burglars, you should establish public safety ; thus you will be a Ksatriya."

Nami answered :

"Men frequently apply punishment wrongly, the innocent are put in prison, and the perpetrator of the crime is set at liberty."

Sakra said :

"O king, bring into subjection all princes who do not acknowledge you ; thus you will be a true Ksatriya."

Nami answered :

"Though a man should conquer thousands and thousands of valiant (foes), greater will be his victory if he conquers nobody but himself.

"Fight with your Self ; why fight with external foes ? He who conquers himself through himself, will obtain happiness.

"The five senses, anger, pride, delusion, and greed—difficult to conquer is one's self ; but when that is conquered, everything is conquered."

Sakra said :

"Offer great sacrifices, feed Sramanas and Brahmanas, give alms, enjoy yourself, and offer sacrifices : thus you will be a true Ksatriya."

Nami answered :

"Though a man should give, every month, thousands and thousands of cows, better will be he who controls himself, though he give no alms."

Sakra said :

"You have left the dreadful *āśrama* (that of the house-holder) and are wanting to enter another ; (remain what you were) O king, and be content with observing the *poṣaha*-days."

Nami answered :

"If an ignorant man should eat but a blade of Kusa-grass every month, (the merit of his penance) will not equal the sixteenth part of his who possesses the Law as it has been taught."

Sakra said :

"Multiply your gold and silver, your jewels and pearls, your copper, fine robes, and carriages, and your treasury ; then you will be a true Ksatriya."

Nami answered :

"If there were numberless mountains of gold and silver, as big as Kailasa, they would not satisfy a greedy man ; for his avidity is boundless like space.

"Knowing that the earth with its crops of rice and barley, with its gold and cattle, that all this put together will not satisfy one single man, one should practise austerities."

Sakra said :

"A miracle, O king, you give up those wonderful pleasures, in search of imaginary objects ; your very hope will cause you ruin."

Nami answered :

"Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake; he who is desirous of pleasures will not get them, and will come to a bad end at last.

"He will sink through anger ; he will go down through pride ; delusion will block up his path ; through greed he will incur dangers in both worlds."

Throwing off the guise of a Brahmana, and making visible his true form, Sakra saluted him respectfully and praised him with these sweet words :

"Bravo ! you have conquered anger ; bravo ! you have vanquished pride ; bravo ! you have banished delusion ; bravo ! for your perfect patience ; you have subdued greed.

"Bravo ! for your simplicity, O saint ; bravo ! for your perfect patience ; bravo ! for your perfect liberation !

"Here (on earth) you are the highest man, Reverend Sir, and hereafter you will be the highest ; exempt from all blemishes you will reach perfection, a higher state than which there is none in this world."

Thus praising the royal Seer, Sakra in perfect faith kept his right side towards him and paid reverence to him, again and again.

Nami humbled himself ; enjoined by Sakra in person, the king of Videha left the house ; and took upon him Sramana-hood.

Thus act the enlightened, the wise, the clever ones ; they turn away from pleasures, as did Nami the royal Seer.

Translated by HERMANN JACOBI

Restraint Towards Six Kinds of Living Beings

Chajjivaṇiyā, Dasaveyāliya Sūya

[The *Dasaveyāliya Sūya* (*Daśavaikālika Sūtra*) is one of the *Mūla Sūtras*. Sejjambhava (Sayyambhava) is said to have been the author of this book which contains in a nutshell the tenets of Jainism. It was originally compiled in order to give his son Manaka the chance of grasping the essence of Jainism within a short period of six months at the end of which he was to die. Sayyambhava was the pupil of Prabhava who was the pupil of Jambu. Jambu was the pupil of Sudharma who was Mahavira's immediate disciple. The year 75 after the death of Mahavira may be counted as the date when Sayyambhava became the Thera. The gist of the *Āgama* teaching which it gives was throughly mastered by Sayyambhava together with the traditional expositions and interpretations. In the fourth chapter quoted below is discussed the question of nonviolence which requires a through examination of the presence of life in the various things of the world. Life exists whereever there is growth and movement, and one ought to see that no violence of any kind is being done to any living thing, however, small or great.]

O Long-lived One, have I heard the Lord having had said thus : in the Nirgrantha discourses the lesson entitled *Chjjivaṇiyā* is well-acquired with the knowledge of the liberated, well said and observed well by Lord Mahavira, of Kasyapa *gotra*, Foremost among the Samanas. So it behoves me for highest weal to understand the study of this discourse.

Which one is that study entitled *Chajjivaṇiyā* that has been well-acquired and well-communicated and well-observed by the Foremost of the Samanas, Lord Mahavira, of the Kasyapa *gotra*, the study of which paves the way to highest weal for me ?

The study of *Chajjivaṇiyā* which is so well-acquired and transmitted well and well observed by the leadingmost Samana Lord Mahavira of the Kasyapa *gotra* and which is of highest spiritual import to me containing as it does the knowledge of six living bodies—of earth, water, air and fire and of vegetation and other bodies organic.

Leaving aside earth that is turned barren the rest is full of lives innumerable that have a separate identity for each.

Leaving aside water that is turned barren the rest is full of lives innumerable that have a separate identity for each.

Leaving aside fire that is turned barren the rest is full of lives innumerable that have a separate identity for each.

Leaving aside air that is turned barren the rest is full of lives innumerable that have a separate identity for each.

Leaving aside vegetation that is turned barren the rest is full of lives innumerable that have a separate identity for each.

These are : the species ; seeds that are tips or roots; twig, trunk or seed or just seedless ; grass or creepers.

And then the multifarious organic lives, that may be born of eggs or of embryo or are covered with ovary at the time of birth or born of juicy substances or of sweat or by impact of environment or beings bursting out from the earth or born of themselves. All these living beings that can move forward or backward, contract, expand, yell and roam to and fro and have fear or may run—actions are these—and those who know movement and non-movement are they all organic (*trasa*). And all those with two senses and those having senses three, four or five all the *tiryaks* and denigens of hells, all men, gods and living beings—all are covetous of happiness. This sixth category is called *trasakāyik*.

And to these six kinds of living beings one should not administer chastisement nor order it, nor approve of it and that for good, and by three instruments : Mind, Word and Deed—I shall not myself do nor

order nor approve of others doing. *Bhante* ! My Master ! Desist I from chastisement commited in the past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! In the first Great Vow desists one from causing hurt to living beings with full knowledge and devotion.

Bhante ! My Master ! Desist I from all kinds of hurt caused to living beings be they minute or large, mobile or without movement whoever may be living shall I not myself hurt nor order others to do so nor approve any so doing and that for good—by three instruments and modes three—by Mind, Word and Deed—I shall not do nor order nor approve. *Bhante* ! My Master ! I desist from hurt inflicted in the past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! Restrained am I from hurt to living beings as in the first Great Vow ordained.

Bhante ! My Master ! After this, in the second Great Vow desists one from uttering falsehood.

Bhante ! My Master ! Desist I from all false utterances by passion or greed, in fear or joke shall I not myself utter a lie nor cause others to do so nor approve of indulging in falsehood and that for good—by three instruments and modes three—by Mind, Word and Deed—I shall not do nor order nor approve of others doing. *Bhante* ! My Master ! I desist from falsehood uttered in the past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! Restrained am I from falsehood as in the second Great Vow ordained.

Bhante ! My Master ! After this, in the third Great Vow desists one from accquiring a thing not wilfully bestowed.

Bhante ! My Master ! Desist I from all kinds of unbestowed accquisition in forest, town or in countryside, small or large, quantity or value, minute or voluminous shall I not myself accept nor order nor approve acceptance of objects unbestowed and that for good—by three instruments and modes three—by Mind, Word and Deed—I shall not take nor order nor approve of others taking. *Bhante* ! My Master ! I desist from unbestowed gifts of the past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! Restrained am I in taking things unbestowed as in the third Great Vow ordained.

Bhante ! My Master ! After this in the fourth Great Vow desists one from sex-enjoyment.

Bhante ! My Master ! Desist I from all kinds of sex of gods, men or beasts shall I not enjoy myself nor order nor approve and that for good—by three instruments and modes three—by Mind, Word and Deed—I shall not enjoy, nor order nor approve of others enjoying sexual pleasures. *Bhante* ! My Master ! Desist I from sex enjoyed in the past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! Restrained am I from all sex-enjoyments as in the fourth Great Vow ordained.

Bhante ! My Master ! After this in the fifth Great Vow desists one from attachment (or possession) of things earthly.

Bhante ! My Master ! Desist I from all earthly objects in forest, town or in countryside anywhere, little or more, large or small, living or non-living of any object shall I myself partake nor order nor approve of others partaking and that for good—by three instruments and modes three – by Mind, Word and Deed—I shall have no attachment nor order nor approve of others having. *Bhante* ! My Master ! Desist I from possessions past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! Restrained am I from all possessions as in the fifth Gret Vow ordained.

Bhante ! My Master ! After this, in the sixth Great Vow desists one from food at night.

Bhante ! My Master ! Renounce I all meal during the night edibles that appease hunger drinks or dishes heavy and tasty shall I not myself eat during the night nor order nor approve of others eating and that for good—by three instruments and modes three—by Mind, Word and Deed—I shall not eat, nor order nor approve of others so doing. *Bhante* ! My Master ! Desist I from night-meals taken in the past ; I decry, I denounce. Dedicate I my soul.

Bhante ! My Master ! Refrained am I from taking anything at night as in sixth Great Vow ordained.

For the welfare of my soul do I embrace these Great Vows five and also the sixth which is denunciation of meal at night. And thus do I set out on my way.

Translated by K. C. LALWANI

The History of the Kulagaras and the Early Life of Brsabha

Vijjāharalogavaṇṇana, Paumacariya

[The *Paumacariya* (*Padma Carita*) is the first Prakrit epic. Written by Vimala Suri 530 years after the demise of Mahavira. (93 A.D.), it is in pure Jaina Maharastri and in the Arya metre, which is the real metre of Prakrit poetry. It begins with the description of the world, especially the world of Vidyadharas and a glorification of the first Tirthankara Brsabha (or Rsabha). Then follows the life of Padma (or Rama). Whereas the heroes of the Ramayana move in an entirely Brahmanical atmosphere, in the *Paumacariya* the religion of the Jina is everywhere very much to the fore. As in all narrative poems of the Jainas, the preliminary stories are told with a great wealth of detail. Edited by H. Jacobi it was published from Bhavnagar in 1914.]

Ākāsa or space is infinitely infinite and in the centre of that is situated the world which is without a beginning and is divided into three divisions.

The world is at the bottom, like a cane-seat. The middle portion resembles a Jhallari while the top has the shape of a Muraja.

The whole resembles a Tala and is encircled by three circles. In the midst is human world divided in many islands and oceans.

In the centre of that is the continent of Jambu, having the shape of a mirror. Its dimensions are a hundred thousand *yojanas*.

It is surrounded on all sides by (Salt Sea) and is (situated) on a platform on the posts of which lotuses are engraved. On the entrances it has burning lusture.

In the centre is the Mount Mandara, adorned with four forests and having various jems. It is nintynine thousand *yojanas* in height and ten *yojanas* in breadth.

It penetrates the earth one thousand *yojanas* and touches the layer of adamants. And above it touches the Saudharma heaven by its peak.

There are six Varsadharas and seven Varsas There are fourteen great rivers and four Nabhi mountains.

The Vakkhara mountains are twenty, the capitals are thirty-four and the Vaitadhya mountains also should be known to be as many.

There are sixty-eight caves and thirty thrones ; in the Uttaradeva-kuru there are excellent heavenly trees.

There are two hundred Kancanakutas and six lakes. There are two Yamalagiri mountains Citra and Vicitra.

There are six Bhogabhumis, which are adorned by excellent trees and are attractive ; in these places are temples of the Jinas.

And here in this Saline waters there are four islands charming by the sanctuaries of Jinas and in point of pleasures just like the heavenly regions.

In the Jambudvipa to the south of Bharata, lies the island of the demons. The island inhabited by Gandharvas is to the west of Videha.

Then to the north of Airavata is the island of Kinnaras and to the east of Purva-Videha lies the island of Varuna.

In Bharata and Airavata there is the increase and decrease (in time etc.). In the remaining (islands) the time (or *kāla*) is always constant.

The lord of Jambudvipa, the great prosperous Anadhiya (Anadrta) accompained by thousand gods ruled all.

In ancient times during the Susama period (i.e., the golden millenium) this Bharataksetra was like the Uttarakuruksetra, complete with all pleasures and abounded in the excellent desire-yielding trees.

The men then possessed a height of three *gavyutis*, were square-built, and had a life of three *pallyas*.

There were desire-yielding trees supplying musical instruments, food, ornaments, desires, dress, houses, lamp-lights, pots and flowers.

With the help of these they always enjoyed charming pleasures to their hearts' content and were very happy and were not conscious even of the time spent.

And when there was little life remaining, they created a beautiful pair (i.e., a boy and a girl) and then breathing their last would obtain the happiness of gods.

Then the lions etc., were gentle and never got wild with one another. They also enjoyed happiness roaming at will.

During the third period, when the eighth part of the *pallyopama* was remaining, the first scion of the noble family by name Pratisruti was born.

The high-souled one, knowing his previous incarnations in all the three births was favoured by the muse of learning herself and (during his life time) the world was happy in every respect.

And thus, after some time had passed was born Sammui ; and after him came Khemamkara and then followed Khemandhara.

Then the great Simankara and then Simandhara who gave delight to the subjects ; and after him was born Chakkhu in the Bharatavarsa.

It was this Chakkhu who encouraged the people when they were frightened at the sight of the sun and the moon and told to them whatever took place.

Then was born the wise and great Vimalavahana ; (after him) Abhicandra of the lusture of the moon and then Marudeva, Prasenajita and Nabhi.

These fourteen law-givers born in the Bharataksetra, were proficient in polity in the world and were like fathers to their subjects.

In the place where Nabhi himself lived, there was a wonderful (desire-yielding) tree which was surrounded by various gardens and wells and was the abode of pleasure and duration of life.

He had a beloved wife, Marudevi (by name) who was possessed of many virtues, youth, beauty and of good form and was like a goddess incarnate.

And the goddesses Hri, Sri, Dhrti, Kirti, Buddhi and Laxmi were so to say in her service and obeyed her commands at the instance of Indra.

The goddesses performed the duties like (the preparation of) food, drink, sandal, bed, seat, and bathing, etc., and they congratulated her by means of dance, music and lute.

Then once upon a time, the queen Marudevi who was sleeping comfortably on a rich bed, saw the auspicious fourteen dreams, during the last watch (of the night).

(They were) : a bull, an elephant, a lion, excellent glory, a garland of flowers, the moon, the sun, a flag, a pitcher, a lake, an ocean, a celestial car, an excellent house and a fire—like lusture of the heap of jewels.

At the close of the dreams, being just awakened by the sound of the drums giving out the notes of hailing, she shone like a lotus plant (or a lily) at the advent of the sun.

Having performed her toilet and other auspicious duties, she went to Nabhi, her eyes full of the expression of joy. Seated on jewelled seat, she told her husband the auspicious dreams (she dreamt).

Grasping the significance of the dream, Nabhi said : "O Beautiful One, a prophet will be born of your womb."

Having listened to these words, Marudevi, with all her body full of raptures, and with her lotus-like eyes blooming, was full of the bristling of hair due to joy.

Six months from the time of the fall (from the heaven) would the best of Jinas enter the womb ; the God of wealth would shower jewels for fifteen months.

Vrsabha is acclaimed in the world as Hiranyagarbha, because while he was in the womb there fell a shower of jewels along with that of gold.

Having lived in the womb, he came out endowed with the three (types of) knowledge stirring all the three worlds.

At the sight of the birth of a son, Nabhi, being delighted proclaimed (lit. made) a festivity with all the auspicious pomp and resounding with the notes of loud drums and other musical instruments.

The best of the gods, seeing their seats shaken by holy breezes (bracing breezes), saw then by their supernatural knowledge that the Jina was born.

The Bhavanavasi gods stood up blowing conches, the Vyantaras making the sound of drums and the Jyotiska gods making a roaring sound like that of a lion—all of them in great confusion.

Even the gods in heaven were shaken (in their places) and being awakened by the sound of bells, came down to this world of mortals with all their pomp.

All the four-fold gods, mounted on excellent elephants, horses, bulls, lions, and aerial cars came down to the house of Nabhi.

And the delighted gods showered jewels in the house of Nabhi the shower containing lapis-lazuli, diamonds, emeralds, Karketana and Suryakanta jems.

The general of the army of (gods) took the Lord of the Jinas in his hands and brought him near the king of gods, placing by the side (of the mother) the artificial child.

Then having bowed down, Indra took the Jina in haste and was not satisfied though he was looking (at the Jina) with the thousand eyes.

And then the gods proceeded towards the (Mount) Mandara, in large crowds, covering the (whole expanse of the) sky and with their bodies shining with ornaments.

Then was seen an excellent mountain, which was full of crystal stones and various jewels, which was agitated by tender creepers on which long garlands of wood flowers were hanging, which was shining by the rays of the various big jewels springing from the peaks, which had shining, clean and tender petals and had twigs which were shaken by the wind, on which sang the bees rich with the fragrance of flowers blossoming from excellent trees, where flowed the brooklets and streams of water with a murmurring noise, which was full of beasts and animals such as horse, mongoose, bull, lion, boar, dog and deer, where large crowds of people sported fearlessly as they pleased, which was enjoyed by the crowds of the best of Garudas, Kinnaras, Uragas, and Kimpurusas and the regions of which were filled with the sweet music and whisperings of the divine damsels.

It was mountain Meru with such qualities. On its excellent and great peak, all those noble gods got down.

There was seen the Pandukambala slab of stone, with the jewels bright and shining, wet with moon-stone and making the ten directions bright.

The best of Jinas was placed on the throne by Indra who was delighted and pleased ; and the gods began the very rich coronation ceremony.

On the occasion of the bathing at the time of the birth excellent drums such as Bheri, Jhallari, Ainga, Mrdanga, Sankha and Panava were sounded creating a rumbling noise like that of the clouds.

There were various Gandharvas, Yaksas, Kinnaras, Tumburuyas and Mahoragas with excellent flowers, sandal, incense and divine garments in their hands.

Being pleased some of them danced ; others sang in sweet voice ; while some others clapped their hands and spread their legs.

Some held the umbrella over him and some sounded the drums so as to produce a deep and loud noise.

The wives of the gods danced, artistically with amorous and coquettish gestures, placing the foot beautifully and full of excitement due to the side glances.

And the gods showered from above flowers rich, in various smells ; so that the sky that was quite clear became within a moment dusty with the pollen.

Then the groups of gods brought speedily the pitchers filled with water of the milky ocean for the coronation of the best amongst the Jinas.

Then Indra began the coronation ceremony (lit. poured the water on him) taking a jewelled pitcher, to the accompaniment of the sound of the bustle of the hymns in praise (of the Jina) and the noisy notes of greetings.

Yama, Varuna, Soma and other great gods of great glory bathed the prince carefully and with pleased minds.

The goddesses like Indrani and others gladly besmeared (his body) with fragrant perfumes and powders with their fingers resembling the fresh blossoms (or sprouts).

And thus having done the sprinkling (or bathing) ceremony the delighted Indra then arranged the ornaments and decorations in their proper places, according to proper rules, on the body of the Jina.

And over his head was placed the crest-jewel, the best protection ; the ear-rings (were put) on the ears and the saphire bracelets on the arm.

The waist-band was fastened on the cloth girt round the loins of the Jina ; it, being brightened by the jewels, shone over the divine garment.

With great respect, having decorated his body with ornaments Indra delighted in mind, began to praise the Jina.

"Hail to you ! O Sun to all darkness in the form of ignorance. You who are like the full-orbed moon unto the lotuses in the form of Bhavya (pious) souls. Hail to you ! again, who drain the ocean of worldly existence and you who are adorned with the mark of embellished *srivatsa*."

And the other gods also having praised the best of the Jinas by (singing) his good qualities and having gone round him thrice, dispersed as they had come.

And then Harinagamesi, having brought the lord of Jinas to his house and placing him on the lap of his mother returned to the abodes of gods.

Then Marudevi, seeing her son adorned with celestial ornaments, could not contain within herself, with her hair bristling (due to joy).

Seeing the son besmeared with plenty of divine saffron and adorned with excellent jewels, Nabhi carried (with him the pride of) the excecellence of the three worlds.

And the delighted Nabhi named (the child) as Vrsabha in that a bull as white as the moon and the Kunda flowers had entered (in dream) the belly of (its) mother.

He who was surrounded by the boys in heaven and would play with hundreds of sports, grew up day by day by the strength of the food of nectar on the thumb.

In a short time he attained physical growth and became exceedingly beautiful ; with his chest marked by the sign of *srivatsa*, he was the abode of good marks and characteristics.

(He had) the height of fifty *dhanus* and possessed a body which had the *vajra-nārāca* shape, was endowed with thousands of good marks and was shining with lusture like the sun.

At that time, excellent and various food, drink, carriage, bed, seat and ornaments, etc., were given to him by the gods.

At the time when the various desire-yielding trees perished in course of time, the juice of sugar-cane was the food of men.

The earth was devoid of arts, sciences, religon and irreligon ; nor there was any origin of things of welfare and of the heretics.

At that time, the god of wealth created a town having lofty ramparts of excellent gold, nine *yojanas* in extent, twelve *yojanas* in length and full of jewels.

The revered Jina Vrsabha himself advised the establishment of the groups of villages, towns, cities and the arts of welfare.

Those excessively strong men who were appointed by him for the protection became famous and renowned in the world as the Ksatriyas.

The courageous men who were engaged in trade, ploughing, keeping of the cows and business were named as Vaisyas.

Those who were engaged in the mean things and who always did the commands of others became the Sudras ; they are of various types in this world.

As a pair giving happiness to all the beings entered on earth that era was proclaimed in the world by the name of Krtayuga.

The excellent Jina had a wife by name Sumangala and a second by name Nanda; he got hundred sons(such as) prince Bharata and others.

Both the excellent daughters, Brahmi and Sundari were possessed of youth, beauty and lusture and were renowned in the people.

(He) taught politics to the feudatory kings, warriors, priests, commanders, merchants and to the heads of villages and taught the relation of the earth to the people.

Thus he passed the time enjoying the royal glory ; (once) seeing the blue garment, he became averse to worldly life.

(He thought) : "Alas ! the people being attached to the service of others, delay ; they dance like mad men and to many hundreds of acts.

"Humanity is worthless and life is as ficle as the flashes of lightning. The body is merely the receptacle of multifarious diseases, sorrows, and flocks of germs (or bacteria).

"The soul (i.e., the man) addicted to the baits of pleasures takes misery for happiness. And though mocked again and again does not mark the diminishing life (i.e., is not conscious of it).

"And thus, discarding these pleasures of senses which are so ephemeral, I should exert for penance, self-control and for the bliss of salvation, having (first) given up all attachment (to pleasures)."

And while he was mediating on the cause of the destruction of the cycle of worldly existence, the Lokantika gods, resplendent in their crowns, approached.

Having bowed down with their heads, they said : "It is very good, O Lord, that you are enlightened (lit. awakened). Much time has passed since the path of salvation is cut off here (in this world).

"These souls wander repeatedly in this dreadul ocean of existence (lit. birth). Let them cross it, resorting (lit. sticking) to the ship in the form of the gospel of Jina ; please do not prolong (their tortures longer)."

Thus, the fourfold gods, with Indra as the chief, came there speedily for the sake of his renunciation ceremony when he had thus firmly made up his mind (to renounce the world).

Having bowed down to the best of Jinas, they were delighted with joy, and were repeating (the words of greeting) 'hail' (or victory) with beautiful banners and chowries with their blossm-like hands moving.

He then mounted the palanquin, made of gold and studded with pearls, sandal, emeralds, Indranila and diamonds.

And then the magnanimous one went out of the city, surrounded by gods and kings, with (or to the accompaniment of) thousands of drums that were beaten and with the words of greetings from the crowds of bards.

And he came to the excellent park named Vasantatilaka abound ing in the excellent trees of Bakula, Tilaka, Champaka, Asoka, Punnaga and Naga.

Bidding adieu to his parents, sons, relatives and all the others around him, he then took away the ornaments like the waist-thread, bracelets, etc., and (all his) clothes.

Having bowed down to the Siddhas and performed the ceremony of extracting the hair in five handfuls and along with other four thousand men (the Jina) attained the highest initiation of monks.

And then Indra, receiving or (taking) the hair in a jewelled vessel and bowing down (with his head) threw them in the milky ocean.

The gods, having celebrated the great festivity of renunciation (of the Jina) in the company of men went to their respective places having saluted the best of Jinas.

Translated by B. A. CHAUGULE & N. V. VAIDYA

The Conversion of Agnibhuti

Gaṇadharavāda, Viśeṣāvaśyakabhāṣya (gāthās 1606-44)

[The *Ganadharavāda* is an important work in Prakrit. It is a part of the *Viśeṣāvaśyakabhāṣya* (*gāthās* 1549-2024) of Jinabhadra (489-593 A.D.) and describes the controversies between Lord Mahavira and Indrabhuti and other Brahmanical thinkers who after much intellectual discussion were convinced of the truth of Mahavira's teaching and joined him as his faithful and devoted disciples and preached his teachings and philosophical views. A number of philosophical topics come up for discussion here and different views and speculations about them are discussed ; all other possible alternatives are explained and refuted, and the Jaina view is established. Thus the *Gaṇadharavāda* gives an insight into a number of problems of Indian philosophy from different points of view. The text has been translated by Esther A. Solomon into English and published by Gujarat Vidyasabha in 1966. Below we give the piece in which problem of Agnibhuti—Does *Karma* exist or not ?—is discussed.]

Hearing that he (Indrabhuti) had become a monk, a second one came indignant. "I shall go, defeat that Sramana and bring him (Indrabhuti).

"I think that he has been cheated by tricks of debate—*chala* (quibble) etc., or he (Mahavira) may be a magician (sorcerer). Who knows what actually happened ? Now his doings will be found out.

"If he is able to go to the end of any of my theses (i.e., is able to answer any of my views—*pakṣa*—thoroughly) I shall become his pupil." Thus saying he approached the Jina.

The Jina free from birth, old age and death and omniscient and all-seeing accosted him (Agnibhuti) by his name and *gotra*. ...

"Are you thinking (i.e., is this your problem), 'Does *karma* exist or does it not ?' This is your doubt. You do not know the meaning of the words of the *Veda* (and hence your doubt). This is what they mean.

"You have a doubt regarding *karma*. You believe that it is beyond the scope of knowledge. But you perceive the fruit (of *karma*) in the form of experience (or sensation : pleasure, pain). Hence inference can be the means of knowledge for you (for establishing *karma*).

"The cause of pleasure, pain exists as they are effects, as seed is the cause of the sprout. It may be argued that a visible cause (can give rise to pleasure and pain). But this is not proper as there is incompatibility.

"That difference (which we observe) in the fruit in two cases where the means are similar, that cannot be without a cause. This difference (or particularity of the fruits), O Gautama, is an effect as the jar is (and must have a cause). *Karma* is this cause.

"The body of a child must be preceded by another body because it is possessed of sense-organs, etc., as the body of a youthful person is preceded by the child's body ; *karma* is, in this case that preceding (body) (*Karma*-body, *Kārmaṇa śarīra*).

"As every action must have a fruit, there must be the fruit of charity, etc., as there is of agriculture. If one were to think that mental serenity (*manah prasāda*—mental tranquility), etc., is the fruit of charity, then (our reply is) that it too being as much an activity (must have a fruit) and *karma* is regarded as that fruit of its. (This can be known) because the fruit of the nature of pleasure and pain results from it again.

"If some one thinks that only the act of charity, etc., is the fruit of mental operations, this is not true, because it (act of charity, etc.), should be known to be the cause (of the latter) as a lump of clay is (known to be the cause) of a jar."

(Agnibhuti)—"Even according to your argument and illustrations, action which has a visible fruit should not (be supposed) to have *karma* as its fruit. It (action) has a (visible thing) alone as its fruit is the slaughtering of a beast has meat as its fruit (result), (i.e., people slaughter a beast for its meat and not with any other invisible motive in view).

"Mostly the world of beings is seen to undertake activities with a tangible fruit and not even an infinitesimal part of them is seen to be interested (in activities) with an unseen invisible fruit."

(Mahavira)—"Gentle one, just because souls are mostly known to take up activities with tangible results, even so know these very activities to have an unseen fruit also.

"Otherwise, being free from unseen, all of them would be liberated without any effort (on their part). And it would be the performance of actions with an unseen in view which would be festered with afflictions

"Because there are very many beings experiencing the undesired fruit, (i.e., one not intended by them) and because no one here performs knowingly or deliberately an activity which has an unseen, undesired fruit, therefore know that all activity has invariably an unseen fruit. That activity has a seen, (i.e., tangible) fruit casually (not invariably) can also be explained on the basis of the unseen (*karma*).

"Or, *karma* has already been established on the basis of (the particularity of the fruit) being an effect and hence requiring a cause just as atoms are the cause of a jar. It (*Karma*) is the (unseen) fruit of activities and is different from them.

"If one were to say that it would be thus corporeal, (the reply is that) it is certainly corporeal, because its effect (body, etc.) is corporeal ; as (we find) here that the jar being corporeal, the atoms (of earth—the cause of the jar) are corporeal.

"It is to be regarded because in conjunction with it there is experience of pleasure, and rise of sensation (pain), and because it is made strong by an external agency and because it undergoes modification.

"Like food, like fire, like the strengthening of a jar by oil, etc., like milk—these respectively are the illustrations that make us acquainted with the corporeal nature of *karma*.

"If it is thought that 'because it undergoes modification' is an unproven (*asiddha*) reason (this is not so) because its modificatory character is established from that of its effect, as the modificatory nature of milk is from that of (its effect) curd."

(Objection) "What objection is there if there be (a variety of conditions of pain, pleasures, etc.), in the case of transmigratory beings (without *karma*), just as there is a variety of modifications of clouds, etc., even without *karma* ?"

(Reply) "Even then in what way is the case of *karma* different ? Just as variety is established in external aggregates of matter, so there can be variety in *karma* matter joined to the souls.

"If the variety of external (aggregates of matter) be accepted, much more would it be true of *karma* joined to the souls, as is true of designs (or compositions, constructions) designed by artists."

(Objection) "If the body itself (be regarded as assuming a variety of shapes), why should *karma* be imagined (at all)?" (Reply) "*Karma* too is verily body only—more subtle, internal ; then why not (accept variety in *karma*? ")

(Objection) "What do we lose by not accepting it (*karma* body) ?" (Reply) "A person who is completely divested of his gross body, could not take up (another) body and thus there would be an end to transmigration (without *karma*).

"There would be (thus) the contingency of the emancipation of all or the transmigration of all without any cause. Or those who have been freed from birth (transmigratory existence) would (have to) transmigrate again and no one would have, therefore, any faith (in the teachings regarding emancipation)."

(Objection) "How could there be (any) relation of the corporeal (*kārmaṇa*) with the non-corporeal soul?" (Reply) "Gentle one, (it is possible) just like the relation of jar with the sky (ether), or of substance with action.

"Or as the body is perceived to be in relation with the soul, so the *karma*-body remains associated with the soul (as it passes to) another existence (birth)."

(Objection) "How can a corporeal thing influence favourably or unfavourably a non-corporeal one?" (Reply) "As consciousness etc. are influenced by the drinking of wine, (use of) herbs, etc.

"Or, the transmigratory soul is not absolutely and utterly non-corporeal, because it has assumed the form of the transformation of the beginningless stream of *karma*.

"O Gautama, The stream (of *karma*) is beginningless because body and *karma* are related to each other as cause and effect, as the seed and the sprout are.

"If *karma* were not there, O Gautama, *agnihotra*, etc., enjoined by the *Veda* on one who desires heaven would lose their purpose, as also the fruit of charity, etc., that is (well known) to the world.

"If not wanting (to accept) *karma*, you regard the pure soul, God (or Avyakta, Kala, i.e., Time, Niyati i.e, Destiny, Chance, etc.), as the creator of the body, etc., that is not proper, because that has no means (whereby to create) or is inactive or is non-corporeal and so on. (If it is argued that God can be regarded as having a body, the reply is) —there will be same difficulty as regards the creation of God's body or there will be *regressus ad infinitum*.

"Or if on the basis of the Vedic statements regarding 'mass of consciousness', etc., (you doubt *karma* and) regard Nature—*svabhāva* as the instrumental factor in creation) the situation would be fraught with difficulties. Moreover, Gautama, this is what the words (of the *Veda*) mean."

When the Jina (victor) free from old age and death, removed Agnibhuti's doubt, be became a monk along with his five hundred disciples (followers).

Translated by ERTHER A. SOLOMON

The Descent of Ganga and the Destruction of the Sixty Thousand Sons of Sagara

Ajitanātha Caritra, Triṣaṣṭiśalākāpuruṣa Caritra

[*Triṣaṣṭiśalākāpuruṣa Caritra* is a great work in 10 *parvas*. Written by Hemacandracarya it contains the biographies of sixtythree *śalākā-puruṣas* or great personages who, according to the belief of the Jainas have risen in the present *Avasarpinī*. They comprise the twentyfour Tirthankaras, the twelve Cakravartins, the nine Vasudevas, nine Bala-devas and nine Prativasudevas. Written in an easy style of *anuṣṭubha* metre it contains fine descriptions. Here we present the Jinistic form of the legend of the descent of Ganga and the destruction of the sixty thousand sons of Sagara and the burning of Dvaraka and the death of Krsna The whole work has been translated into English by Helen M. Johnson and published in Gaekwad's Oriental Series.]

Now, the Cakrabhrt (Sagara), attended by sixtyfour thousand women, amused himself like a god, plunged in an ocean of pleasure ... (and sixty thousand sons, Janhu, etc., were born to him. Reared by nurses ... the sons gradually grew up. Gradually they acquired the arts and attained youth. ...

One day the princes, powerful, said to (their father) Cakrin Sagara who was at home : "Lord of Magadha, the ornament of the eastern, ... the southern and the western quarters, (Lord) of Himacala, the pillar

of the earth, this land of six divisions was conquered by (you), whose prestige is unlimited, by himself alone. You have left nothing suitable for strength of arm to be done, by doing which we can say 'We are your sons.' So with (your) favour we wish to wander at will over this earth (if you so permit)."

He granted their affectionate request. .. Then they bowed to their father and went to their own houses, and had drums beaten announcing an auspicious procession.

Then portents and unfavourable omens took place disturbing them though firm, and indicating misfortunes. The sun's disc was filled with a hundred comets, the moon's disc with its centre cut out looked like an ivory ear ornament newly carved. The earth shook ... and showers of hail took place. There was a rain of dust from a dried cloud and favourable wind became cruel and furious. Inauspicious jackels stood on the right and howled freely and owls stood there and hooted. Kites whirled in the sky in circles, down and up ... and rutting elephants became free from *mada* and streams became waterless as in summer. Lines of smoke issued from the mouths of neighing horses. ... (But) they disregared all these portents and unfavourable omens

When they had bathed and had made the propitiatory rite and auspicious things, the princes set out with the Cakrin's whole army. Some, mounted on the best elephants, others on horses and some in chariots. ... Like sons of the river on beautiful sandy beaches of the river, enjoying themselves at will, they wandered in the land of Bharata.

Wandering they made worship of the Jina in villages, mines, cities towns accessible by land and water and making a series of offerings to obtain desires. Enjoying many pleasures, giving much money, delighting their friends, slaying their enemies, showing on the road their skill in hitting moving targets, and often their skill in seizing the falling weapon of another, composing various tales of weapon against weapon and also humorous tales with their companions, they arrived one day at Astapada, which is an herb for removing hunger and thrist merely by its sight, the abode of *puṇya*.

When they saw the mountain made of crystal with great pools and thick green trees ... constantly visited by flying ascetics ... they asked the ministers, Subuddhi and others : "What mountain is this... ? By whom was this wonderful, lofty shrine made ?..." Then the ministers said : "This was the pleasure mountain named Astapada of the

Cakrin (Bharata) Blessed Rsabha Svamin attained emancipation here together with ten thousand *sādhus* ... (Out of devotion) immediately after his *nirvāṇa*, Bharata erected here the shrine named Sinhanisadya, (and installed) the statue of Rsabha and that of twentythree future Arhats made of flawless precious stones. He had these statues dedicated by flying ascetics, and he erected burial mounds and statues of his brothers, Bahuvali and others. Bharata made around it eight steps because of which it was called Astapada."

Saying with manifest joy "This belonged to our ancestors", the princes ascended the mountain with their retinues. They entered the shrine Sinhanisadya and bowed to the first Jinesvara from afar at the first sight of him. They bowed with equal devotion the statue of Ajita and to the statues of other Arhats... Then the princes bathed the images of the holy Arhats with pure fragrant water. Some brought pitchers with water, some handed them over, some emptied them, and some received the empty ones. Some recited the bathing precept, some took *cauris*, and others took up golden incense-burners. Others threw the choicest incense in the incense-burners and some played musical instruments aloud.

Then Mount Astapada soon had double cascades from the falling fragrant water of the bath. (Then) they dried the jeweled images with downy soft new cloths. They anointed them with Gosirsa-sandal. They adorned the statues with variegated wreaths of flowers, divine jeweled ornaments and beautiful garments. They designed the eight auspicious things out of unbroken rice on boards in front of the statues of the Masters resembling the moon. Then they made the light-waving ceremony with divine camphor-unguent, and after they had worshipped, they set down the light vessel resembling the sun. After they have eulogized them with the Sakrastava, their hands folded submissively, they praised the Jinendras, Rsabha and others.

...(Then) bowing again to the holy Arhats, the sons of Sagara, delighted, descended from the temple. They honoured the pure burial mounds of Bharata's brothers, and then, after reflecting a little, Janhu said to his younger brothers :

"I think that a place equal to Astapada is to be found nowhere. Even though emancipated, Cakrin Bharata enjoys Bharataksetra remaining in the guise of a shrine on this mountain. This very shrine has been made by us if the protection of the shrine to be robbed by future men is arranged for. When the *duhsama*-period has begun, there

will be men greedy for money. Then the protection of old holy places is better than the making of new holy places.

The younger brothers agreed and then Janhu took the staff-jewel which had a powerful radiance like the sun. He and his younger brothers began to dig up the earth to make a moat around Astapada. The sons of Sagara dug the moat a thousand *yojanas* in depth and by it split open the homes of the Nagas. All the Naga-folk were terrified at their houses being destroyed. Then the Naga king, Jvalanaprabha, blazing with anger like a fire, saw the earth split open. Thinking "What's this?" he hurried away and came to Sagara's sons.

Terrible with a violent frown, his lips trembling from anger, the Naga king Jvalanaprabha, said to the sons of Sagara :

"Oh what has been done, alas ! by men thinking themselves valiant, insolent from gaining the staff-jewel. This destruction of the eternal homes of the Bhavanadhipas has been made now by men acting without deliberations. Why have you, sons of the brother of Ajita Svamin, done such a thing like a cruel act by Pisacas?"

Then Janhu said to the Naga king : "That is right, what you, troubled by the destruction of your houses which originated with us, have said. We did not dig up the earth with the staff with the idea that your houses would be destroyed, but for the sake of protecting Astapada was the ground dug up in the form of a moat. Here Cakrin Bharata, the root of our family, made a shrine of precious stones and pure jeweled statues of the Arhats. We made this effort because we feared its destruction by people through the fault of future (evil) time. The destruction of your houses was not anticipated because of the distance. Alas ! the unerring power of the staff is to be blamed for that. What was done by action without reflection and from devotion to the Arhats, pardon that. We shall not do such a thing in future."

Thus conciliated by prince Janhu, the Naga king became calm. Saying, "Do not do such a thing again". he (left).

When the Naga king had gone, Janhu said to his brothers : "This moat of Mt. Astapada has been made, to be sure. But though deep as Patala, it does not look right without water. Furthermore, it will become filled with dust. So this must certainly be filled up with a large quantity of water and that cannot be done without the high-waved Ganga."

When his brothers had said, "Very well", Janhu took the infalliable staff-jewel (and) split the bank of the Ganga. Then the Ganga advanced by the path of the cut made by the staff ... making the fissure made by the staff twice as wide. She began to fill completely the moat a thousand *yojanas* deep. Beginning from the time the Ganga was brought by Janhu to fill the moat of Mt. Astapada, she was called Janhavi.

After it had filled the moat, the water entered the houses of the Nagas through many crevices. The Nagas, their houses being filled with water hissing on all sides confused and trembled. When he saw the disturbance of the Naga people, the Naga-king became angry again. He said : "The sons of Sagara, insolent from their father's power, are not suitable for conciliation. One crime was pardoned. Since I did not inflict any punihment, they have offended again. I shall (now) inflict punishment on them, look you."

Saying this very vehemently, blazing like the fire of the thunderbolt he left Rasatala and came there quickly with the Nagakumaras. When the Lord of the Poison-eyed saw them, he gave them a look immediately, and they became a heap of ashes.

Translated by HELEN M. JOHNSON

The Burning of Dvaraka and the Death of Krsna

Nemınātha Caritra, Triṣaṣṭiśalākāpuruṣa Caritra

One day at the end of a sermon Janardana, humble-minded, bowed to Neminatha, his hands folded respectfully, and asked : "How will the destruction of Dvaraka, of the Yadus, and of myself take place ? Made by others for some reason or by themselves in course of time?"

The Blessed One said : "In a hermitage outside Sauryapura there was a well-known leading ascetic, named Parasara. He went to an island in the Yamuna and enjoyed a girl of low family ; and a son was born to them named Dvaipayana. A mendicant, a celibate, self-controlled, living there from friendship for the Yadus, he will be attacked by Samba and others blind from wine. Angry, he will burn the city Dvaraka with the Yadus. Your death will take place at the hand of your brother, Jarakumara."

"He, alas ! is a coal to the family," with this impure thought in their hearts, Jarakumara was looked at by all the Yadus. Thinking : "Why should I, the son of Vasudeva, be the murderer of my brother ? I will try by all means to make that false," Jara's son got up, bowed to Nemi and, carrying two quivers and a bow, took up a residence in the forest to protect Krsna. Dvaipayana heard the Lord's prediction from the people's talk and became a forest-dweller to protect Dvaraka and the Yadus.

Krsna bowed to the Master, entered Dvaraka and, with the thought, "This calamity would originate from wine," prohibited wine. At

Krsna's command all the people of Dvaravati brought the wine previously made and abandoned it, like water of the house-streams, in stone pits in the cave Kadambari in a grove of Kadambas on the mountain nearby. ...

And now the wine which the people had thrown in stone pits became sweet from the blossoms of various trees falling in it. At that time in the month of Vaisakha one of Samba's men went there as he was roaming about, saw the wine, and drank it from thirst. Delighted with it, he filled a skin with the wine, went to Samba's house, and gave it (to him) as a present. Seeing the fragrant wine, Hari's son drank it again and again with delight and said : "Where did you get it?" He told about the wine being there and on the next day Samba went with princes hard to control to the cave Kadambari. When he had seen the wine, named Kadambari from its connection with the cave Kadambari, Samba rejoiced, like a thirsty man at the sight of a river. Samba had the wine brought by servants to a grove of blossoming trees and, a drinking-party being formed, drank with friends, brothers, and nephews.

Drinking the wine with remarks : "It has been found after a long time." "It is old." "It has been made from good materials", they did not become satiated. Blind from drinking the wine the princes, sportive, saw the sage Dvaipayana engaged in meditation on the mountain in front (of them). Samba said to his people : "He will destroy my city and family. Therefore, let him be killed. How can one, who has been killed, kill?" Then they all, angry, beat him again and again with clods, kicks, slaps, and fists. After felling him to the ground almost dead they went to Daravati and entered their respective houses.

Krsna learned about this from spies and, depressed, thought : "Oh this lack of restraint on the part of these princes will be the death of the family." Then Krsna and Rama went there to Muni Dvaipayana and saw him red-eyed from anger like a serpent poisoning with its look. Janardana began to soothe the excessively terrifying three-staved ascetic, like a *māhout* calming a rogue elephant.

"Anger, above all, is a great enemy which not only causes pain in this birth, but causes continuous pain to a creature in lacs of births. The crime was committed by my sons, ignorant, blind from drinking wine. So pardon it great sage. Anger is not fitting for you."

Being so addressed by Krsna the three-staved ascetic was not appeased and he said : "Enough of this conciliatory talk of yours Krsna.

Beaten by your sons, I have made a *nidāna*—to burn Dvaraka with its people. There is no escape from that, except of you (two)."

Rama restrained Krsna : "Do not, brother, uselessly appease this miserable ascetic intent upon forbidden things. ... This one having spoken there is no escape from the future event. ... In any case the speech of the Omniscient cannot be false."

Then burned by grief, Krsna went to his own house. Dvaipayana's *nidāna* became known in Dvaraka. On the next day Sarngabhrt had a proclamation made in the city : "Henceforth, people, be especially devoted to *dharma*." All the people began (to be) so. The Blessed One, Sri Nemi, came and stopped on Mt. Raivataka, Krsna went there, bowed, and listened to a sermon resembling the sun for putting to flight the deep sleep of the world's delusion. After hearing the sermon, some princes, Pradyumna, Samba, Nisadha. Ulmuka, Saranai and others became mendicants Many women of the Yadus, Rukmini, Jambavati, and others, afraid of existence, became mendicants at the Master's lotus feet.

Questioned by Krsna the blessed One said : "In the twelfth year Dvaipayana will burn this Dvaraka." Krsna thought : "They—Samudravijaya and the others—are fortunate who took initiation in the beginning. Shame on me, uninitiated, greedy for sovereignty." Knowing his thought the Master said : "Krsna, the Sarngins never take initiation, because they have barriers made by a *nidana*. They go below necessarily. You will go to Valukaprabha."

Hearing that, Krsna at once became exceedingly miserable. Again the Omniscient said : "Do not be sad, Janardana. Rising from it, you will be a mortal ; then a Vaimanika. Falling, you will be the son of Jitasatru, lord of the city Gangadvara in this Bharata, and the twelfth Arhat, named Amama (in the coming *Utsarpinī*). Bala will go to Brahmaloka and, falling, will be a mortal ; then a god and, falling, will be a man in this Bharata. He will attain emancipation in the congregation of you, a Tirthakrt named Amama."

After saying this, the Lord of the World went elsewhere in his wandering. After bowing to him Vasudeva went to the city Dvaraka. Then Krsna had a proclamation made again in the same way in the city and all the pople became especially devoted to *dharma*. Dvaipayana died and was born among the Agnikumaras. He recalled his former enmity and went to Dvaraka. Asura Dvaipayana saw all the people

there observing fasts. Unable to make an attack because of the power of *dharma*, cruel-minded, he watched for weak points continually for eleven years.

When the twelfth year came, the people thought : "We will enjoy ourselves, since Dvaipayana, crushed by this penance, has fled defeated." They began to sport at will, drinking wine and eating meat. At that time Dvaipayana, knowing a weak point, seized the opportunity. Many portents, resembling portents at the end of the world, appeared in Dvaraka, showing the gate to death. Meteors fell, thunderstroms took place, and the earth shook. Planets discharged smoke imitating fire. The disc of the sun, faulty made a rain of coals and suddenly there was an eclipse of sun and moon. Clay puppets in the houses gave loud bursts of laughter and the gods painted in pictures laughed, too, frowning. Within the city wild animals roamed and Asura Dvaipayana wandered attended by witches, ghouls and vampires.

In dreams the people saw themselves with red garments and ointment, sunk in mud, being dragged, facing the south. Bala's and Krsna's jewels, the plow (and) *cakra* disappeared ; and then Asura Dvaipayana created a whirlwind. He gathered up the wood, grass, (dry leaves) every where in the city and he brought the fleeing people from (all) quarters and threw them in the city. The whole city of Dvaraka, its trees uprooted by wind from eight directions, was filled with wood. After crowding together sixty crores of families from outside and seventy-two living inside into the city Dvaraka, the Asura lighted a fire. The fire blazed, like fire at the end of the world, darkening the universe by the unbroken masses of smoke. The towns people with their children and old people, unable to take a step as if chained together, remained made into a solid body.

Hari and Rama put Vasudeva, Devaki, and Rohini in a chariot to remove them from the fire. The horses did not move, transfixed by the god. Then Bala and Upendra themselves pulled the chariot, of which two axles were broken at once, like a piece of a reed. Nevertheless, they got the chariot to the gate by their own strength, wretched in mind from the cries, "Oh ! Rama, save". "Oh ! Krsna, save."

The Asura immediately made double-doors in the gate and Rama broke them like a clay dish with a kick. Nevertheless, the chariot did not go out, as if devoured by the earth ; and the god said to Rama and Krsna : "What is this delusion of yours ? You were told earlier, indeed, that there was no escape for any one here, except you two. ..."

Then the parents said : 'O sons, do you go. So long as you two live, all the Yadus live. What is dependent on heroism that has certainly been done for us by you, but this fate, hard to transgress, is very strong. We, bereft of good fortune, did not take initiation at Sri Nemi's feet. Now we shall experience the fruit of our actions." When Rama and Krsna did not go, after being told this, then Vasudeva, Devaki, and Rohini said : "Henceforth, our refuge is Sri Nemi, Teacher of the Three Worlds. We shall renounce the four kinds of food. Henceforth, we seeking a refuge, have found the refuge taught by the Arhats. Arhat, Siddha, Sadhu, and *dharma*. We belong to no one and no one belongs to us." They, having made an *ārādhanā,* remained engaged in the *namaskāra*. Dvaipayana rained fire on them, like a fire-cloud ; and the three, Vasudeva and the others, died and went to heaven.

Rama and Krsna went outside the city to an old garden and continued to watch the city as it burned. The walls of jewels were reduced to powder, the pillars of Gosirsa sandal were reduced to ashes, (and). the copings of the walls broke ... the roofs of the houses fell. There was no space between the flames. Everything became one fire like one ocean at the destruction of the world. The fire danced, with hands of flames ; the fire thundered, with its noise ; it brought a net, as it were, in the guise of smoke for the fishes of citizens.

Then Krsna said to Sirin : "Alas ! Alas ! I, standing on a bank like a eunuch, watch my own city burning. As I am not able to save the city, I cannot endure to see it. Elder brother, say where we can go..."

Balabhadra said : "Pandu's sons are our friends and connections by blood and marriage. So we shall go to their house ... Many times you have benefited Pandu's sons. Grateful, they will welcome us. ..."

Assured by Sirin to this effect, Sarngin set out in the southeast to the Pandava's city, Pandumathura.

Now, in the burning city Rama's son, Kubjavaraka, who was in his last body, (standing) on the top of a palace, his arms held up, said : "I am a discipline of Sri Neminatha, now observing the vow. I was told by the Master that I, having the last body, would attain emancipation. If the Arhat's pronouncement is authority, why am I burned by fire ?" At this speech the Jrmbhaka gods conducted him to the Master's presence.

At that time Sri Nemi had stopped in the Pallava country and noble-minded Kubjavaraka became a mendicant there. The wives of Rama, Krsna and others, who had not been initiated previously, recalling Nemi, observing a fast, perished. Sixty and seventy-two crores of families were consumed. Thus the city was burned in six months and then was covered by the ocean.

And now, as Krsna (and Rama) was going along. Krsna became extremely thirsty ... from heat and fatigue, from grief, and the destruction of accumulated merit. Krsna said to Bala : "My palate dries up from thirst. I am not able to go to this forest, though it is full of shady trees."

Balabhadra said : "I shall go for water, brother. You stay here, resting under a tree, on guard." Putting one foot on his knee, covering himself with a yellow garment, Hari went to sleep under a tree on the road. Rama said again : "O brother, dearer than life, while I am gone, do not be careless for a moment." Looking up, he said: "Goddesses of the forest, my younger brother is under your care. Dearer than the whole world, he must be protected." With these words, he went for water.

Jara's son came there, a hunter, carrying a bow, dressed in a tiger skin, wearing a long beard. Roaming for hunting, he saw Krsna like that and with the idea that he was a deer, Jareya shot him in the sole of the foot with a sharp arrow. Getting up quickly, Krsna said : "I, without any misdeed on my part, have been wounded by an arrow in the sole of the foot by a trick by some one who did not speak. I have never before killed any one, my family and name being unknown. So let your honor tell your family and name."

Standing in the trees, he said : "I am the son of the Dasarha, Vasudeva, moon to the ocean of the Hari's line, and of Jara, Jarakumara by name. I am the elder brother of Rama and Krsna. After hearing Sri Nemi's prediction, I came here to protect Krsna. I have been living here twelve years now and have not seen a human being here. Tell me, sir, who you are "

Krsna said : "Come ! Come, tiger of men. I am Hari, the very brother of yours for whose sake you became a forest-dweller. Your effort for twelve years has been in vain."

Hearing that Jarakumara came there hastily, saying : "Is this Krsna?" and after seeing Krsna, swooned. Consciousness recovered

with difficulty, Jareya, weeping pitifully, asked Krsna : "Oh ! What is this brother ? Why have you come here ? Is Dvaraka burned? Has the destruction of the Yadus taken place ?" ...

Krsna told everything and Jareya, weeping again, said : "Oh ! I have done a fitting thing to a brother who has come ! Where, pray, is the place in hell for me who have killed you, a younger brother, sunk in misfortune, dear to your brothers. I surely lived in the forest with the idea of protecting you. I did not know that death had been placed before you by the Creator. O earth, give a crevice by which I can better go now to that hell with this same body. Henceforth, a place here is worse than hell, the pain of killing a brother, worse than all pain, being present. Why did I become the son of Vasudeva and your brother? Or why did I become a human being even, I who did such a deed? After hearing the Omniscient's prediction, why did I not die right then ? While you were alive, what deficiency would there be, I, a mere person, were dead?"

Krsna said : "Enough of your grief, brother. Fate cannot be transgressed by you nor by me. You are the sole survivor of the Yadus. So live a long time, Go ! Go ! Otherwise Rama may kill you from anger at my killing. Take my *kaustubha* as a token. Go to the Pandavas. Tell them the whole story. Let them be of assistance to you. You must go somehow from here with reversed footprints so that Rama following your footprints, will not find you quickly ..."

So instructed again and again by Krsna, he went away just so, after he had pulled the arrow from Krsna's foot, taking the *kaustubha*. When Jareya had gone, Janardana, suffering from pain in his foot, his hands folded respectfuly, began to speak :

"Homage to the Blessed Arhats, homage to the Siddhas, triple homage to the Acaryas, to the Upadhyayas, and to Sadhus. Homage to the blessed Aristanemi, master of the world who founded a congregation on earth, abondoning the wicked, us and others."

After reciting this, resting on a couch of grass, placing a foot on a knee and covering (himself) with a cloth, Krsna thought again : "The blessed Nemi is fortunate, and Varadatta and others, the princes, Pradyumna and others, my wives, Rukmini and others, who abondoned the status of a house-holder, the cause of dwelling in existence and became mendicants, but shame on me here who have experienced mortification."

As he was meditating thus, a strong case of tetanus raged, breaking his limbs throughout. Suffering from thirst, the blow from the arrow, and the tetanus, his discernment breaking down suddenly, he thought : "From birth I was never defeated by any one, man or god. I was reduced to such a state first by Dvaipayana. Even with so much time elapsed, if I should see him, I would get up and kill him myself. What does he amount to ? Who would be able to protect him ?"

Engaging in cruel meditation to this effect for a moment, his life of a thousand years completed...

Translated by HELEN M. JOHNSON

Satrunjaya Hills

Courtesy Camera Exchange

The Pilgrimage to Satrunjaya and Other Holy Places

Prabandhacintāmaṇi

[The *Prabandhacintāmaṇi* (*Wishing Jewel of Stories*) by Merutunga was completed in 1306 A.D. It is quasihistorical-biographical work. Along with history it contains a motley collection of stories, legends and anecdotes associated with historical and literary personages. Life at the courts of the Indian princes, and especially the literary contests which were organised at these courts, are very vividly described. Here we reproduce the story of the pilgrimage of the great minister Vastupala who was also a great builder of temples. The Text has been translated by C.H. Tawney and published by the Asiatic Society, Calcutta in 1901.]

Then, in the year 1277 V.S., the glorious Vastupala, the great minister, the great poet, the younger Bhoja, the neck ornament of the goddess of learning, began his great pilgrimage, in an auspicious time fixed by his teacher, having by him been solemnly consecrated as head of the congregation. When the sending of the god's portable shrine was being commenced, he heard in the southern quarter the voice of the goddess Durga. He himself investigated the matter to a certain extent, by the help of an interpreter of omens who understood such matters. He said, "Maruvrddha, explain the omen." Maruvrddha reflected that a sound was more important than a visible omen, and being asked about the occurance of the omen, when they had taken the shrine out of the city and placed it in the encampment, he said, "In danger of the road

contrariety of omens is praised, and in distress of the kingdom, the case of danger on pilgrimages to holy places is similar. Send some clever man to the place where that Durga became visible, and let the exact spot be pointed out." That was done, and the man brought the following report, "Where that portico was being rebuilt, the goddess was sitting on the heap numbered thirteen and a half." Then that Maruvrddha said, "The goddess told you that you should perform thirteen pilgrimages and a half." When he was again asked as to the meaning of the last half pilgrimage, he said, "On a matchlessly auspicious occasion like the present, it is not fitting to speak of that ; when the suitable occasion presents itself, I will explain the whole matter." After Maruvrddha had said this, the minister marched on with the whole worshipful congregation. Taking the conveyances altogether, there were four thousand and five hundred of them. There were twentyone thousand Svetambaras and three hundred Diagambaras. There were appointed to guard the congregation a thousand horsemen, and seven hundred riders on red she-camels, and four military officers of high rank were entrusted with the superintendence of the protection of the congregation. In this fashion, having traversed the road with the whole assemblage, he encamped in Padaliptapura, which he had himself caused to be built in the neighbourhood of Lalitasarasa, which was adorned with a *caitya* of Mahavira. There he duly worshipped the holy places, and in the principal temple he set up a golden finial, and a couple of fullsized Jinas; in the holy bathing-place of the city of Srimodhera two figures adoring the *caitya* of the blessed Mahavira; in the Sakunikavihara, on both sides of the row of vestibules belonging to the chapels, a series of double courtyards ; in the holy bathing-place of Satyapura in front of the *caitya*, an arch of the value of silver, and cells suitable for the worshipful congregation, and chapels in memory of his seven sisters; in the holy bathing place of Nandvisvara, temples and a vestibule of Indra; in the midst of them the statues of Lavanaprasada and Viradhavala mounted on elephants, and his own statue on horseback ; in the same place seven statues of his forefathers, and seven statues of spiritual guides ; in a courtyard near, the statues of his two elder brothers the great ministers Malavadeva and Luniga in the attitude of worship ; certain gate-towers, the reservoir of Anupama; a vestibule and arch dedicated to the Yaksa Kapardin, and many other pious constructions, in honour of the Jaina faith. Then for the construction of the Nandisvara temple, sixteen excellent pillars of Kanthebiya stone were being brought by water from the mountain and when they were being landed near the sea, one pillar sank into the mud in such a way that, though diligently searched for, it was not recovered. A pillar of different kind of stone was substituted in its place, and the temple was fully completed according to the size designed. During

the next year, owing to the changes produced by the tide of the sea, that very pillar, that was lost in the mud, became visible. When it was being transported to the temple by order of the minister, a man bearing disagreeable tidings came to inform the minister that the temple had split in two. Thereupon the minister gave him a golden tongue. When clever people asked, "What is the meaning of this?" he replied, "Henceforth men will manage somehow or other to get religious edifices built so strongly, that they will not come to an end even at the termination of a great age of the world. For this reason I gave him this complimentary present. This temple built up again from the foundation for the third time is sure to be greatly prosperous." Moreover, he caused to be built a large *pauṣadha*-house in Palitanaka. Now when the minister arrived with the worshipful congregation at the sacred Ujjayanta, he saw at the foot of the mountain the new embankment that had been caused to be made in Jalapura, and in the middle of it the temple of Asaraja, and also the matchless tank of Kumaradevi. The servants asked him to enter the palace, but the minister inquired whether there was a fitting *pauṣadha*-house for the reverend religious teacher, or not, and hearing that it was in course of erection, he was afraid of transgressing the bounds of discipline, and remained with the religious teacher in a camp which he had pitched outside. Next morning he ascended Ujjayanta and worshipped the twin lotuses of the feet of Neminatha, and made a great proclamation of the faith in the holy bathing place of Satrunjayavatara, which he himself had cused to be made, and he did his duty to the excellent *caityas* of the three auspicious occasions by adoration and other ceremonies, and on the third day he descended, and found that in those two days the *pauṣadha*-house had been completed, and the minister and religious teacher were conducted there and praised the edifice, and favoured those employed in building it with a complimentary present. In Pattana, in the field of Prabhasa, he prostrated himself before Candraprabha, because he was powerful there, and on his own Astapada temple he placed, after due worship, a golden finial, and gave gifts to the people there to whom gifts ought to be given. While thus engaged he heard from the mouth of a righteous attendant of the god, who was more than a hundred and fifteen years old, the world-renowned story, how Acarya Hemacandra showed to king Kumarapala the god Somesvara visibly manifested. He was astonished in his mind at that man's experience. Now, on the way, as he was returning, he forbade the giving of food to those who lived by carrying *lingas*, on account of their improper conduct. Jinadatta of Vyayada heard of that insult, and supplied that charitable donation from the resources of his lay followers. Then the minister came to propitiate that religious body, and Jinadatta said to him :

The religion gains depth by means of the bearers of the *linga*,
As a mine of jewels gain depth by being filled with caustic waters.
Since Jaina saints, even though alarmed, solicit for alms the bearers of the *linga*,
Why is the respect shown to them blamed by righteous men afraid of rebirth ?
Even those who carry pictures leave the land before these,
But disrespect to the *linga*-bearers, while they stay in the land, is inconsistent
Those who show contempt in the world towards those who live by carrying *lingas*,
Those wicked men are tainted with the guilt of extirpating a religion.

And this is written in the *Āvaśyakaniryukti* :

He, who knowing for certain that the virtues of Tirthankaras do not exist in their pictures,
Worships a picture, because it represents a Tirthankara, obtains great destruction of *karman*
If men worship a *linga* appointed by a Jina, there is great destruction of *karman*,
Even if a man worships what is devoid of merit, it tends to spiritual purification.

By these admonitions the mirror of the minister's righteousness was polished, and with a mind specially devoted to honouring religion, he returned to his own place.

Then his elder brother, the great minister, named Luniga, when he was on the point of going to the next world, asked for religious expenditure on his account, saying, "You must make a fitting chapel in my name in the *vasahikā* of Mount Abu." When he died, Vastupala could not obtain the ground from the members of the society to which his brother belonged, and so he begged a new piece of ground from the king of Candravati near the *vasahikā* of Vimala, and had built there the temple of Luniga's *vasahikā*, which is the champion *caitya* of the three worlds. There he erected an image of Neminatha and then the minister invited from Jabalipura the famous minister Yasovira, who was skilled in determining the good and bad points of such edifices, and asked him to give an opinion on the character of the temple. Then Yasovira said to Sobhanadeva, the architect that made the temple, "In the painted vestibule the broad passage between the two statues is altogether inappropriate in the temple of a Tirthankara, and is forbidden by the

treatises on architecture : moreover, this arch over the door that leads into the inner cell of the temple, on account of the two lions on it, altogether disturbs the worship of the god : moreover, the hall of elephants, adorned with the statues of ancestors, in the back part of the temple, is fatal to the long life of the man who had the temple built. That an intelligent architect should have committed these three irremediable faults is to be ascribed to the force of actions in a former life, that must produce their effect." When Yasovira had given this decision, he returned to the place from which he came. The couplets in his praise run as follows :

> Yasovira, this moon is the summit of the pearl-heap of your glory;
> The spot in the moon is really the auspicious talisman to guard it.
> Cyphers, Yasovira, empty in the middle, are of no value,
> They acquire numerical value only when combined with you.
> Yasovira, when the Disposer writes your name on the moon,
> He finds that the two first syllables cannot be contained in the sky.

Translated by C. H TAWNEY

The Story of the Two Hermits that brought down a Deluge on the City of Kunala

Kathākoṣa

[A rich mine of tales is to be found in the *Kathākosa* (Treasury of Stories) collected by an unknown compiler. It is in Sanskrit interspersed with Prakrit *gāthās*. Stories are intended to illustrate the tenets and practice of Jainism. The text has been translated by C. H Tawney and published by the Royal Asiatic Society, London in 1895.]

Now follows the subject of wrath.

> Rain, cloud, for fifteen days on the city of Kunala,
> With rain-drops as large as clubs, as by day, so also by night.

In the city of Kunala two hermits were remaining with restrained breath in the statuesque posture during the rainy season. The cloud was raining everywhere. Some herdsmen blamed the holymen, saying : "These hermits will prevent the cloud from raining." The hermits flew in a passion, and the first said : "Rain, cloud, on Kunala." The second said : "For full fifteen days." Then the first said : "With rain-drops as large as clubs." The second said : "As by day, so also by night." Owing to this curse of the two hermits, the cloud rained for fifteen days, and the city was flooded. The hermits also perished and went to hell.

Therefore, wrath should not be indulged.

Translated by C. H. TAWNEY

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Better is he who restraineth his self,
though giveth no alms, than he who
giveth thousands and thousands of cows
every month but restraineth not his self.

—LORD MAHAVIRA

CHAMPALALL

He who vieweth all creatures as his own self and seeth them all alike and hath stopped all influx of *karma* and is self restrained incurreth no sin.

—LORD MAHAVIRA

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